

A  
Right excellent  
and famous Comedy, called  
The Three Ladies of London.

VVHEREIN IS NOTABLIE  
declared and set forth, how by the meanes of  
Lucar, Loue and Conscience is so corrup-  
ted, that the one is married to Disimu-  
lation, the other fraught with all  
abomination.

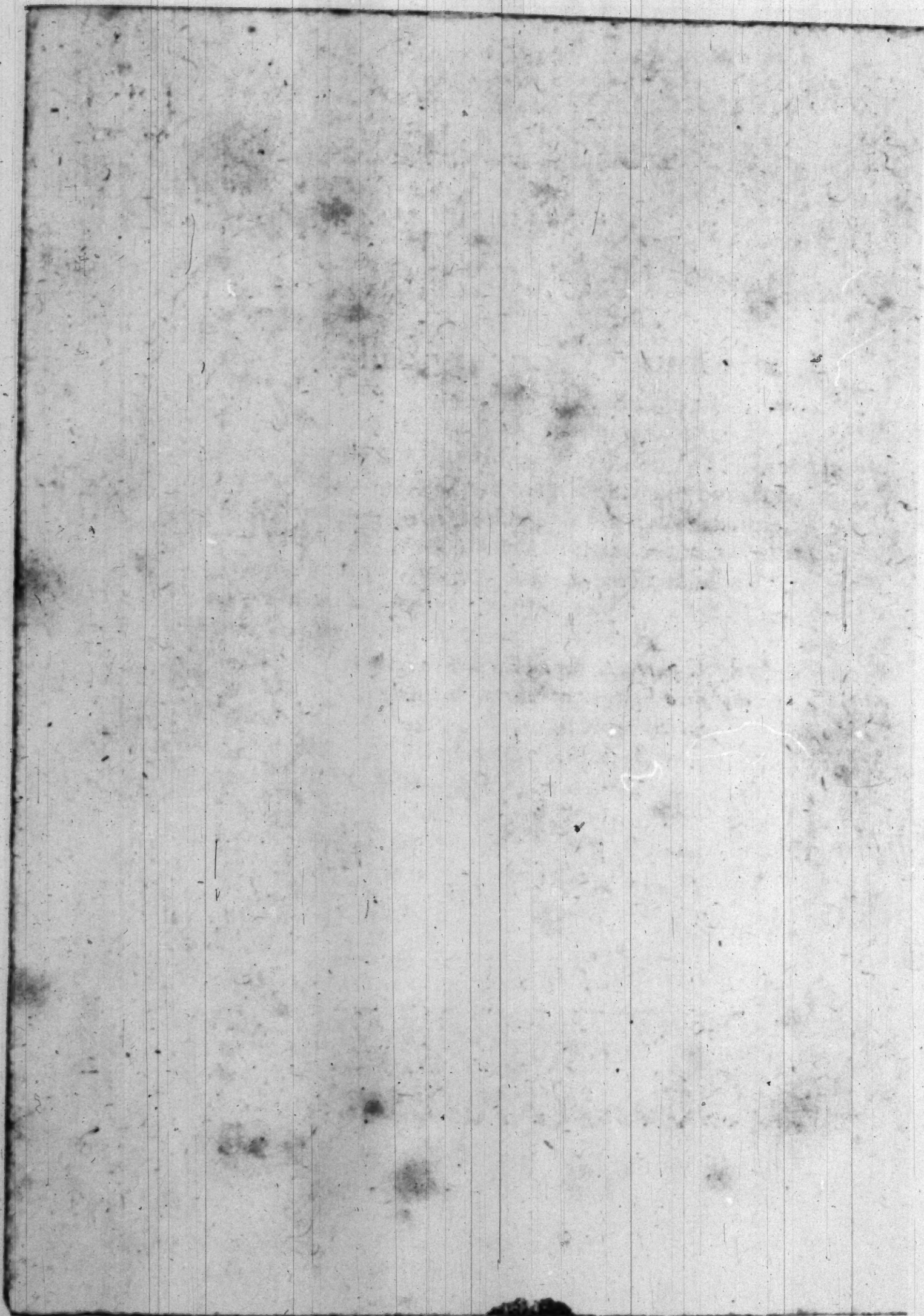
*A perfect patterne for all Estates to looke into,  
and a worke right worthie to be marked.  
Written by R.W. as it hath been  
publiquely played.*



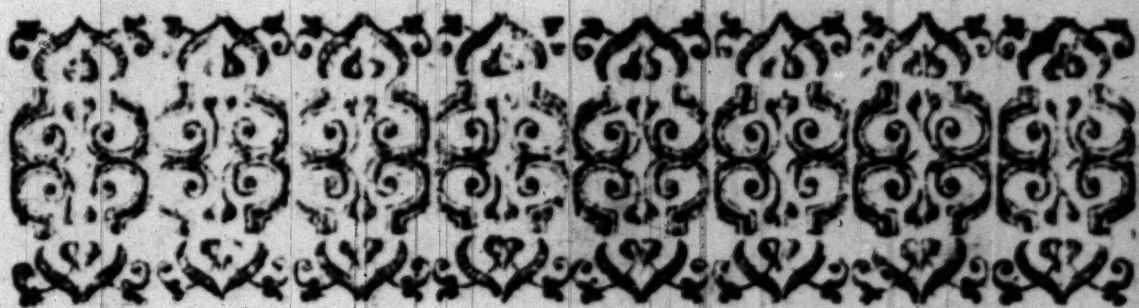
AT LONDON,  
Printed by Iohn Danter, dwelling in Ducke  
Lane, neere Smithfie'd.

1592.









## The Prologue.

**T**O sit on Honors seate, it is a loftie reach, (breach.  
To seeke for praise by making braggess, oft times doth get a  
We list not ride the rowling rackes, that dims the christall skies,  
We mean to set no glimmering glance before your curteous eies:  
VVe search not Plutoes pensiue pit, nor taste of Limbo lake:  
VVe do not shew of warlike fight, as shield and sword to shake:  
VVe speak not of the powers diuine, ne yet of furious sprights:  
VVe do not seeke high hils to cline, nor taik of loues delights:  
VVe do not here present to you the threshar with his flayle,  
Ne do we here present to you the milk-maid with her payle:  
VVe shew not you of countrey toile, as hedger with his bill:  
VVe do not bring the husbandman to lop and top with skill:  
VVe pay not here the Gardners part to plant, to set and sow:  
You meruaile then what wares we haue to furnish out our show.  
Your patience yet we craue awhile till we haue trimd our stall:  
Then yong and old come and behold our wares, & buy them all.  
Then if our wares shall seeme to you, well wouen, good & fine,  
VVe hope we shall your custome haue againe another time.

F I N I S.



A :

A py.



A pytlie and pleasant Comedie  
of the three Ladies of London.

The first Act.

Enter Fame sounding before Loue and Conscience.

Loue.

**L**adie Conscience, what shall we say to our estates,  
to whom shall we complaine?  
O: how shall we abide such fates, as heapeth vp our paine?  
Tis Lucar now that rules the rout, tis he is all in all,  
tis he that holds her head so stout, in fine tis he that works our fal.  
Oh Conscience, I feare, I feare a day,  
that we by her and Murie shall quite be cast away.

Con. Indeed I feare the worst, for euery man doth set  
and comes from countreys strange and farre, of her to haue victo.  
Although they ought to seeke true Loue and Conscience cleare:  
but Loue and Conscience set do like, that leane on Lucars chaire.  
When ought be rule by vs, we ought in them beare sway:  
so should each neighbor liue by other in good estate alway.

Loue. For Lucar men come from Italy, Barbarie, Turkie,  
from Turie: nay the Dagan himselfe,  
Indangers his bodie to gaze for her pelfe.

They forsake mother, prince, countrey, religion, kisse and kin,  
Nay men care not what they forsake, so labie Lucar they win.  
That we poore ladies may sigh to see our states thus turned and tost,  
and worse and worse is like to be, where Lucar rules the rost.

Con. You say the truth, yet God I trust will not admit it so,  
that Loue and Conscience by Lucars lust shall catch an ouerthrow.

Fame. Good ladies rest content, and you no doubt shall see  
them plagued with painfull punishment for such their crueltie:  
And if true Loue and Conscience liue from Lucars lust lasciuious,  
then fame a triple crowne will giue, which lasteth ay victorious.

Con. God grant that Conscience keep within the bounds of right,  
and that vile Lucar doe not daunt her heart with deadly spight.

Loue. And grant O God that Loue be found in citie, towne & countrie,  
which causeth wealth and peace abound, and pleaseth God almightie.

Fame. But Ladies, if your pleasure to walke abroad a while,  
and recreate your selues with measure your sorowes to beguile.

Con. Passe on good fame, your steps doe frame, on you we will attend,  
and pray to God that holds the rod, our states for to defend. Exeunt.

Enter Dissimulation, hauing on a Farmers long coate, and a cap, and  
his poll and beard painted motley.

Dissim. Nay no lesse than a farmer, a right honest man,  
but my tongue cannot stay me to tell what I am:  
Nay, who is it that knowes me not by my partie coloured head?  
They may well thinke that see me, my honestie is fled.

**Exit**



of the three Ladies of London.

Tush, a figge for honestie, but let that go.

Sith men, women, and children my name and doings do knowe,

My name is Dissimulation, and no base mind I beare,

For my outward effects my inward zeale do declare:

For men do dissemble with their wiues, & their wiues with them againe,

So that in the hearts of them I alwaies remaine:

The child dissembles with his father, the sister with her brother,

the mayden with her mistris, and the yongman with his lover,

There is Dissimulation betweene neighbor and neighbor, friend and friend, one with another.

Betweene the seruant and his maister, betweene brother and brother, then why make you it strange that euer you knew me,

Seeing so often I raunge throughout euery degree?

But forget my basenes, ile towards London as fast as I can,

to get entertainment of one of the three Ladies, like an honest man.

Enter simplicitie like a Miller all mealy with a wand in his hande.

simp. They say there is preferment in London to haue,

Was and there be ile be passing and braue:

Why ile be no more a miller, because the maydens call me dusty pole,

One thumps me on the necke, and another strikes me on the nose:

And you see I am a handsome fellow, marke the composition of my stature,

faith ile go seeke peraduentures, and be a seruing creature.

Dissim. Whither away good fellow? I pray thee declare.

simp. Mary ile clare thee, to London, would thou didst go there.

Dissim. What if I did, would it be better for thee?

simp. I marry should it, for I loue honest company.

Dissim. Agreed, there is a bargin, but what shall I call thee?

simp. Cause thou art an honest man ile tel thee, my name is Simplicity

Dissim. A name agreeing to thy nature, but stay here comes more com-

Enter Fraud with a sword and buckler like a Ruffin.

(pang)

Fraud. Puffe once aloft, and if I may hit in the right baine,

where I may beguile easily without any great paine:

I will flaunt it and braue it after the lusty wash,

Ile deceiue thousands, what care I who lie in the lath.

Dissim. What Fraud well met, whither trauest thou this way?

Fraud. To London, to get entertainment there if I may,

Of the three ladies, Lucar, Loue, and Conscience,

what care I to serue the Deuill, so I may get pence?

simp. O Fraud I know thee for a deceitfull knaue,

And art thou gotten so bontacion and braue?

I knew thee when thou dwelt at a place called Grauesend,

And the guests knew thee too, because thou wast not their friend,

For when thou wouldst bring reckoning to thy gesse,

thou wouldst say twise so much, and sweare it cost thy dame no lesse.

So thou didst deceiue them, and thy dame too:



## A pythie and pleasant Comedie

And because they spied the knauerie, away thou didst goe.  
 When thou didst go into Bartford here to a place called Mare,  
 And because horses stood at hay for a penne a night there,  
 So that thou couldst get nothing that kinde of way,  
 Thou didst greaze the horses teeth, that they should not eate hay,  
 And wouldst tell the rider his horse no hay would eate,  
 So the man would say, giue him some other kinde of meate.  
 But shall I giue him oates, fitches pease barley, or bread,  
 But what ere thou giuist him, thou shalt seee quarters when he was in  
 And now thou art so proud with the filching & coosning art, (bed,  
 But I thinke one day thou wilt be proud of the Rope and the Cart:  
 take a wise fellows counsell fraud, leaue the coosning and filching.  
 Fraud. Thou horsefion rascall swad awant, he bang thee for thy brauling,  
 how darrest thou defame a Gentleman that hath so large a liuing?  
 Sim. A goodly Gentleman Oiler, I thinke none of you al beleeue him.  
 Fraud. What a clunchpoop dudge is this? I can forbear him no more.  
 Let Fraud make as though he would strike him, but let  
 Disimulation step betweene them.

Disim. My good friend fraud refraine, and care not therefore,  
 tis Simplicitie that patch, he knoweth not good from bad,  
 And to stand in contention with him, I would thinke you were mad.  
 But tell me fraud tell me, hast thou been an Oiler in thy dayes?

Fraud. Faith I haue prooued an hundred such wayes,  
 For when I could not thriue by all other trades,  
 I became a squire to waite vpon ladies.

But then was then, and now is now, so let that passe,  
 I am as thou seest me, what care I the diuill what I was.

Disim. P. say you go to London, in faith haue with you than.

Simpl. Nay come and go with me, good honest man:

For if thou goe with him, he will teach thee all his knauerie,  
 there is none will go with him that hath any honestie.  
 A bots on thy motley beard, I know thee thou art Disimulation,  
 And hast thou got an honest mans coate to semble this fashion?  
 He tell thee what, thou wilt euen semble a cog with thine own father:  
 A couple of false knaues together, a cheete and a vroker:  
 thou makist townes folk beleeue thou art an honest man in the country,  
 yet dost nothing but cog, lye, and foyst with hypocritie.  
 You shall be hanged together, and go alone together for mee,  
 For if I should go the folkes would say, we were knaues all three.

Enter Symonite and Vsurie hand in hand.

Sym. friend Vsurie, I thinke we are welneare at our iournies end:  
 But knowest thou whom I haue espied?

Vsurie. No.

Sym. fraud our great freend.

Vsur. And I see another that is now come into my remembrance.

Sym. Who is that?

Vsur. Mye M. Dame Disimulation, a good helper, and our olde ac=  
 Simpl.



of the three Ladies of London.

**Simpl.** Now all the cards in the stocke are dealt about,  
the foure knaues in a cluster comes ruffling out.

**Sym.** What fraud and Dissimulation happily found out,  
I meruaile what peece of worke you two goe about :

**Fraud.** Faith sir we met by chance, and towards London are bent  
**Vsur.** And to London we hve it is our chiefest intent,  
to see if we can get entertainment of the Ladies or no.

**Dissim.** And for the selfe same matter euen thether we goe.

**Sym.** Then we are luckely well met, & seeing we wish al for one thing,  
I would we our wils and wishing might winne.

**Simpl.** Yes they will be sure to winne the duell and all,  
Or else theyle make a man to spue out his gall :

That vile **Vsur.** he lent my father a little money, & for breking one day,  
he tooke the fee-simple of his house and mill quite away :

And yet he borrowed not halfe a quarter so much as it cost,

But I thinke if it had been but a shilling it had been lost:

So he kild my father with sorrow, and vndid me quite,

And you deale with him sir, you shall finde him a knave full of spight.

And **Simon** I per le **J.** **Symonie** too, he is a knave for the nonce,

He loues to haue twentie livings at once :

And if he let an honest man as I am to haue one,

Hele let it so deare that he shall be vndone.

And he seekes to get Parsons livings into his hand,

And puts in some odd dunce that to his payment will stand :

So, if the parsonage be worth fortie or fiftie pound a yere,

He will giue one twentie nobles to mumble seruice once a month there.

**Symonie** and **Vsurie** both.

What rascall is he, that speaks by vs such villanie?

**Dissim.** Sirs, he was at vs erewhile too, it is no matter, it is a simple  
soule called **Simplicitie**.

**Fater Loue** and **Conscience**.

But here come two of the Ladies, therefore make readie.

**Fraud.** But which of vs all shall first breake the matter ?

**Dissim.** Mary let **Symonie** doo it, for he finely can flatter.

**Vsur.** Nay sir, because none of vs shall haue preheminence aboue other,  
we will sing in felle towship together like brother and brother,

**Sym.** Of troth agreed my masters let it be so.

**Simpl.** Nay and they sing, ile sing too.

The Song.

Good Ladies take pittie, and graunt our desire.

**Conscience** reply.

Speake boldly and tell me what ist you require.

**Their** reply.

Your seruice good Ladies, is that we doo craue,

**Her** reply.

We like not nor list not such seruants to haue,

There



**A pythic and pleasant Comœdie**

**Their replic.** If you entertaine vs, we trusty will be,  
but if you refraine vs, then most unhappy:  
We will come we will runne we will bend at our becke,  
we will plie, we will hie, for feare of a checke.

**Her replic.** You doe faine, you doe flatter, you do lie, you doe prate,  
you will steale, you will robbe, you will kill in your hate:  
I deme you, I desie you, then cease off your talking,  
I refraine you, I disdaine you, therefore get you walking.

**Con.** What fraud, Dissimulation, Usurie, and Symonie,  
How dare you for shame presume so boldly,  
As once to shew your selues before Love and Conscience,  
Not peelding your lewd liues first to repentance?  
Thinke you not that God will plague your wicked practises,  
If you intend not to amend your liues so farre amisse?  
Thinke you not God knowes your thoughts words and works,  
And what secret mischiefs in your hearts there lurks?  
then how dare you offend his heavenly maiestie,  
With your dissembling deceit, your flatterie, and your Usurie?

**Fraud.** Tut sirs, seeing lady Conscience is so scrupulous,  
I will not speake to her, for I see it is frivolous.  
But what say you lady Love, will you graunt vs fauour?

**Love.** He no such seruants so ill of behauiour:  
Seruants more fitter for Lucar than Love,  
And happie are they which refraine for to proue:  
Shamelesse, pittilesse, gracelesse, and quite past honestie,  
then who of good conscience but will hate your companie.

**Viu.** Here is scrupulous Conscience and nice Love indeed,  
Tush, if they will not, others will, I know we shall speed.

**simp.** But lady I stand still behind, for I am none of their company.

**Con.** Why, what art thou? oh I know thou art Simplicitie.

**simp.** I faith, I am Simplicitie, and would faine serue ye.

**Con.** No, I may haue no fooles to dwell with me.

**Simp.** Why, then lady Love will you haue me than?

**Love.** Yes Implicitie thou shalt be my man.

**Simp.** But shall I be your good man?

**Love.** Yea my good man indeed.

**Simp.** I but I would be your goodman, & swap by a wedding with speed.

**Love.** No, Love may not marry in any case with Simplicitie,

But if thou wilt serue me, ile receiue it willingly,

And if thou wilt not, what remedie.

**Simp.** Yes ile serue ye, but will you go in to dinner, for I am hungry?

**Love.** Come lady Conscience, wil you walk home from this company?

**Con.** With right god will, for their sights likes not me.

Exeunt Love and Conscience.

**Fraud.** Fraud is the clubbish knaue, and Usury the hard harted knaue  
And Symonie the diamond dainty knaue,  
And Dissimulation the spitefull knaue of spade.

**Come**



of the three Ladies of London.

Come there any more knaves, come there any more:  
I see foure knaves stand on a rowe.

Let Fraud runne at him, and let Simplicities runne in, and  
come out againe straight.

Fraud. Away D:udge, be gone quickly.

Simp. I wis, doe thrust out mine eyes with a Lady.

Exit Simplicities.

Vsury. Did you euer see Gentleman so rated at before,  
But it skils not, I hope one day to turne them both out at doore.

Symo. We were arrantly flouted, rayled at, and scofft in our kind,  
That same Conscience is a wild terrour to mans mind:

Pet saith I care not, for I haue borne many more than these,  
when I was conuersant with the Clergie beyond the Seas,  
And he that will liue in this world must not care what such say,  
for they are blossoms blown down, not to be found after May.

Fraud. Faith care that care will, for I care not a point,  
I haue shifted hitherto, and whilest I liue I will leopord a toynt:  
And at my death I will leaue my inheritour behind,  
That shall be of the right stampe to follow my mind:  
Therefore let them prate till their hearts ake, and spit out their euill,  
She cannot quail me, if she came in likenesse of the great deuill.

Dissim. Masse fraud, thou hast a doughtie hart to make a hangman of,  
for thou hast good skill to helpe men from the coffe,  
But we were arrantly flouted, yet I thought she had not knowne me,  
But I perceiue though Dissimulation do disguise him, Conscience can see,  
what though Conscience perceiue it, all the world cannot beside:  
Tush there be a thousand places where we our selues may prouide:  
But looke str, here commeth a lusty Lady towards vs in haste,  
But speake to her if you will, that we may be all plasse.

Enter Lady Lucar.

Vsu. I pray thee doe, for thou art the likeliest to speed.

Dissim. Why then ile toyt with a stomacke in hope of good speed,  
faire Lady, all the Gods of good fellowship kisse ye (I would say blesse ye)

Luc. Thou art very pleasant & full of the roperipe, I would say rhetoric.

Dissim. Lady you tooke me at the worst, I beseech you therefore,  
to pardon my boldnesse offending no more.

Luc. We do, the matter is not great, but what wouldst thou haue?  
How shall I call thee, and what ist thou doest craue?

Dissim. I am called Dissimulation, and my earnest request,  
Is to craue entertainment for me and the rest,  
whose names are Fraud, Vsurie, and Symonie,

Great carers for your health, wealth, and prosperitie.

Luc. Fraud, Dissimulation, Vsurie, and Symonie,  
How truly I thanke you for proffering your seruice to me:  
You are all hartly welcome, and I will appoint straight way,



A pithie and pleasant Comedie

where each one in his office in great honoꝝ shall stay.

But Usurie didst thou neuer know my grandmother the old Ladie Lucar of Venice :

Usurie. Yes Madame. I was seruant vnto her, and liued ther in blisse. Lucar. But why camest thou into England, seeing Venice is a Citie where Usurie by Lucar may liue in great glorie :

Usurie. I haue often heard your good grandmother tell, that she had in England a daughter, which her farre did excell: And that England was such a place for Lucar to bide, as was not in Europe and the whole world beside : then lusting greatly to see you and the countrey, she being dead, I made hault to come ouer to serue you in her stead.

Lucar. Gramercie Usury, a doubt not but to liue here as pleasantly, and pleasanter too : but whence came you Symonie, tell me.

Sym. My birth, nurserie & bringing vp hitherto hath bin in Rome, that ancient religious citie :

On a time the monkes & friers made a banquet, whereto they inuited me with certaine other English merchants, which belike were of their familiaritie.

So talking of manie matters, amongst others one began to debate of the abundant substance still brought to that state.

Some said the encrease of their substance and wealth, came from other Princes, and was brought thither by stealth:

But the friars and monkes with all the ancient companie, said that it first came, and is now vpholden by me Symonie : which the Englishmen gaue eare too, then they flattered a little too much, as English merchants can do for aduantage when encrease it doth touch: And being a shipboard merrie, and overcome with drinke on a day, the winde serued, they hoyst sayle, and so brought me away : and landing here, I heard in what great estimation you were, I made bold to your honoꝝ to make my repaire.

Lucar. Wel Symonie, I thank thee, but as for Fraud & Dissimulation I know their long continuance, and after what fashion.

Therefore Dissimulation, you shall be my steward,

An office that euerie mans case by you must be preferred.

And you Fraud shall be my rent-gatherer, my letter of leases & my purchaser of land,

so that manie olde bribes will come to thy hand.

And Usurie because I know you be trustie, you shall be my secretarie, to deale amongst merchants, to bargaen and exchange money.

And Symonie, because you are a lye fellow, & haue your tongue liberall, we will place you ouer such matters as are Ecclesiasticall.

And though we appoint sundrie offices where now ye are in, yet wittily we meane to vse you together oftentimes in one thing.

All, Ladie we rest at your commaund in ought we can or may.

Lucar. Then master Dauid to my pallasce hast thee away, and will Traffie Conuoyance my butler to make ready



of the three Ladies of London.

The best fare in the house, to welcome thee and thy companie:  
but stay Dissimulation, my selfe will go with thee,  
Gentlemen ile goe before, but see in anie case,  
so soone as ye please resort to my place.

Exeunt, Dissim. & Lucar.

sym. Doubt not faire Ladie, we will not long absent be.

Vluric. Fellow Simonie this fell out pat, so well as heart could wish,  
we are cunning anglers, we haue caught the fattest fish.  
Certainly it is true that her grandmother told,  
There is good to be done by vse of siluer and gold.  
And seeing we are so well settled in this countrey,  
Rich and poore shall be pincht whosoever come to me.

sym. Sirra, being at Rome, and dwelling in the Friarie,  
they would talke how England perely sent ouer a great masse of money:  
and that this little Pland was more worth to the Pope,  
than thre bigger Realmes that had a great deale more scope:  
For here were smoke pence, peter pence, and pottle pence to be paid,  
besides much other money that to the Popes vse was made.  
Why, it is but lately since the Pope receiued this line,  
Not much more than 33. yeares since, it was in Queene Maries time.  
But England had neuer knownen what this geare had meant,  
Had frier Aussen from the Pope not hether been sent.  
For the Pope hearing it to be a little Pland, sent him with a great Armie ouer.

And winning the victorie, he landed about Rye, Sandwyche, or Dover.  
Then he erected lawes hauing the people in subiection,  
and for the most part, England hath paid tribute so long.  
I hearing of the great store and wealth in the Countrey,  
could not chuse but perswade my selfe the people loued symonie.

Vluric. But stay your talke till some other time, we forget my Ladie.

Sym. Of troth you say true, for she had vs make hast,  
but my talke me thought sauoured well, and had a good tast.

Exeunt ambo.

Enter Mercadore like an Italian Merchant.

Merc. He iudge in my minde dat me be not verie far  
from de place where dwells my Ladie Lucar:  
But here come vne shyentle mana so he doo.

Enter Dissimulation.

Pray ye heartely signior, leta me speake you,  
Pray ye do ye know vni shyentleman dat meshter Dauid doo call?

Dissim. Yes sir, my selfe am he, and what would you wishall?

Merca. Good a my friend meshter Dauid, helpe me pray ye heartely,  
I haue sum acquaintance a with Madona Lucar your Lady.

B:

Dissim.



A pithie and pleasant Comedie

By this condition I will, therefore I would you should know,  
That on me and my fellows you must largely bestow:  
Whose names are Fraud, Flattery, and Sycamore, men of great credit and  
calling,

And to get my Ladies good will and theirs it is no small thing:  
But tell me can you be content to winne Lucar by Dissimulation?

Merca. A good a my friend axa me no shush a question,  
For he dat will live in de world must be of the world sure,  
And de world will love his owne, so long as the world indure.

Enter Lucar.

Dissim. I commend your wit Sir, but here comes my Lady.

Merca. Come hider, heers too tree Crownes for de speke me.

Dissim. Well sir I thank you, I will go speake for you. (gotten there)

Lucar. Master Daug Dissimulation, what new acquaintance haue ye

Dissim. Such a one Madam that unto your state hath great care:

And surely in my minde the Gentleman is worthe

To be well thought on for his liberality, bounty, & great care to seeke pee.

Lucar. Gentleman, you are hartly welcome, how are you called, I pray  
you tell vs?

Merca. Madona, me be a Merchant and be cald Senio Mercadorus.

Lucar. But I pray you tell me what Countryman.

Merca. Me be Madona an Italian.

Lucar. Perlet me trouble ye, I beseech ye whence canie ye?

Merca. For sarua boutra boungrace, me come from Turkie.

Lucar. Gramercie, but Senio Mercadore dare you not undertake,  
Secretly to conuey good commodities out of this country for my sake?

Merca. Madona, me doe for loue of you tinke no paine too much,  
And to doe any ting for you me will not grudge:

Me will forsake a my fader, Moder, King, Country, & more den dat,

Me will lie and forswear my selfe for a quarter so much as my hat.

What is dat for loue of Lucar me dare or will not doe:

Me care not for all the world, the great Deuil, nay make my God angry  
for you.

Luc. You say wel Mercadorus, yet Lucar by this is not thorowly won  
But giue care and I will shew what by thee must be done:

Thou must carry ouer wheate, Pease, Barly, Oates, and fitches, and  
all kind of graine,

Which is well sold beyond sea, and bring such merchants great gaine.

Then thou must carry beside lether, tallow, bese, bacon, bell mettell, and  
euery thing.

And for these good commodities, triffles into England thou must bring:

As Bugles to make bables, coloured bones, glasse beades to make brace-  
lettes withall:

For euery day Gentlewomen of England doe aske for such triffles from  
hall to hall,

And you must bring more, as Amber, Ieat, Corall, Chrysell, and euerie  
such bable,

That



of the three Ladies of London.

That is slight, pretty and pleasant, they care not to haue it profitable.  
And if they demaund wherefore your wares and merchandize agree,  
You must say I eat will take by a strake, Amber will make one fat,  
Corrall will take pale when you be sicke, and Christall will stanch blood,  
So with lying, flattering, and glossing you must better your ware,  
And you shall winne me to your will, if you can decentfully sweare.

Merca. Thinke ye not that me haue carried ouer cozne, Iedar, Waxe and  
Bacon too all tis while:

And brought hedar many bables dese country men to beguile?  
Yes, shall me tell you Madona, me and my coustrimans haue sent ouer,  
Well mettel for make ordinance, pea and ordinance it selfe beside,  
Dat my country and other countries bee so well furnisht as dis country,  
and has neuer bene spide.

Luc. Now I perceiue you loue me, and if you continue in this still,  
You shal not only be with me, but command me when & where you will.

Merca. Lady, for to do all dis and more for you me be content:  
But I thinke some shall knaue will put a bill in da Parliament,  
for dat such a rings shall not be brought heere.

Luc. Tush Mercadoze, I warrant thee, thou needest not to feare:  
What and one do? there is some other will flatter and say,  
They do no hurt to the country, and with a sleight fetch that bill away.  
And if they doe not so, that by acte of Parliament it be pass,  
I know you merchants haue many a sleight and subtil cast,  
So that you will by sleight bring ouer great store,  
And say it was in the Realme a long time before.  
For being so many of these trifles here as there is at this day,  
You may increase them at pleasure, when you send ouer sea,  
And doe but give the searcher an odde bribe in his hand,  
I warrant you he will let you scape roundly with such things in and out.  
But senior Mercadoze, I pray ye walke in with me, (the land)  
And as I find ye kind to me, so will I saue ye,

Merca. He tanke my good Lady. But M. Dissimulation, heere is for  
your fellows, fraud, Usurie, and Symonie, and say me giue it dem!

Exeunt Lucar and Mercadoze.

Dissim. I marry Sir, these bribes haue welcome beene, (lue)  
Good faith I perceiue, Dissimulation, fraud, Symonie and Usurie shal  
In spite of Loue and Conscience, though their hearts it both graue.  
Was maisters, he that cannot lie, cog, dissemble and flatter now a dayes,  
Is not worthy to lue in the world, nor in the Court to haue praise.

Enter Artifer an Artificer.

Art. I beseech you good M. Dissimulation, befreend a poore man,  
To serue Lady Lucar and Iure Sir. He consider hereafter if I can.

Dissim. What, consider me: dost thou thinke that I am a bribe taker?  
Faith it lies not in me to further the matter.

Art. Good M. Dissimulation I beseech ye, I am almost quite vndone,  
But yet my living hitherte with Conscience I haue wonne,  
But my true working, my early rising, and my late going to bed,



A pittie and pleasant Comedie

Is scant able to find my selfe, wife and children dyle bread:  
For here be such a sort of strangers in this countrey,  
That worke fine to please the eye, though it be deceitfully,  
And that which is sleight, and seemes to the eye well,  
Shall sooner than a peece of good worke be proffered to sell,  
And our English men be growne so foolish and nice,  
That they will not give a penny above the ordinary price.  
William. Faith I cannot helpe thee, tis my fellowe. Fraud must pleasure  
Where comes my fellowe Fraud, speake to him, and ile do what I can.

Enter Fraude.

Art. I beseech you be good unto me right honest Gentleman.

Fraud. Why and whereto? what wouldst thou haue me doe?

Art. That my estate you will so much prefer,

As to get me to be a workman to Lady Lucar.

And sir I doubt not but to please you so well for your paine,

That you shall thinke very well of me, if I in her service remaine. (lines)

William. Good fellowe Fraud do so much for I see he is very willing to

And some peece of worke to thee for the paines he will giue. (gits)

Fraud. Well vpon that condition I will, but I care not so much for his

As that he will be my name: declare how he came by his great thifts,

And that he will set out in euery kind of thing,

That Fraud is a good halloand, and great profit doth bring,

Therefore the next peece of worke that thou dost make,

Let me see how deceitfull thou wilt do it for my sake.

Art. Yes sir I will sir, of that be you sure,

Ile honour your name while life doth endure.

William. Fellowe Fraud, here comes a Citizen as I deeme.

Fraud. Nay rather a Lawyer, or some petty fogger, he doth seeme.

Enter a Lawyer.

Law. Gentleman, my earnest suite is to desire ye,

That unto your Ladies service you would helpe me:

For I am an attorney of the law and pleader at the bar,

And haue a great desire to plead for Lady Lucar.

I haue beene earnest Sir, as is needfull in such a case,

For feare an other come before me, and obtaine my place.

I haue pleaded for Loue and Conscience till I w<sup>is</sup> wearie,

I had many Clientes, and many matters, that made my purse light, and  
my heart heauie.

Therefore let them plead for Conscience that list for me,

Ile plead no more for such as bring nothing but beggerie.

William. Sir, vpon this condition that youle keepe men in Law,

Ten or twelue yeeres for matters not worth a straw:

And that you will make an ill matter seeme good and firmable in deed,

Faith I am content for my part that you shall spee.

Fraud. Nay fellowe thou knowest that Simonie and vsurie hath an ill  
matter in law at this time,

Nay if thou canst handle the matter so subtil and fine,



of the three Ladies of London.

Is to plead that ill matter good and firmable at the bar,  
Then thou shalt shew thy selfe worthy to winne Lady Lucar,  
Wherefore tell me if you can and will do it or no.  
If you doe it, be sure to get my Ladies good will ere you go.

Disim. By my benefite well remembred, I had quite forgot,  
Tis about that, a fortnight ago sell cut the matter I wor.

Law. Tush Sir, I can make blacke white, and white blacke againe,  
But he that will be a Lawyer, must have a thousand waies to faime,  
And many times we Lawyers do one bescreend another,  
And let good matters slip, but we agree like brother and brother,  
Why Sir, what shall let vs to worst and turne the law as we list,  
Seeing we haue them printed in the palmes of our fist?

Wherefore doubt you not, but make bold report,  
That I can, and will plead their ill cause in good kind of sort.

Fraud. Of troth he wikest thou this selfe to Disimulation?

Disim. Mary I like him well, hee is a cunning Clarke, and one of our  
But come sit, go with vs and we will prefer you, (profession,

Art. Good M. Fraud remember me.

Fraud Leave thy prating, I will I tell thee.

Art. Good M. Disimulation thinke on me.

Disim. Thou art too unfortunate and greedy.

Fraud. Come after dinner, or some other time when we are at leysure:

Disim. Fraud and Lawyer excuse.

Art. Come after dinner, or some other time indeed,  
For full little do they thinke of a poore mans need:  
These fellows will do nothing for pittie and loue,  
And these happy are they that hath no need them to proue.  
God he knowes the world is growne to such a stay,  
That men must vie Fraud and Disimulation too, or beg by the way.  
Therefore ile do as the most doth, the scowest shall laugh me to scozne,  
And be a fellow amongst good fellows to hold by S. Lukes hoine. (Exit.

Enter Simplicitie and Sinceritie.

Sinc. Good coosen Simplicitie do something for me.

Simp. Yes faith coosen Sinceritie, ile do any thing for thee:  
What wouldst thou haue me do for thee canst tell that?  
Was I cannot tell what shouldst do for me, except thou wouldst giue me  
a new hat.

Sinc. Was I am not able to giue thee a new.

Simp. Why then I maruell how thou doest doe:

Doeest thou get thy liuing amongst beggars from doore to doore?

Indeed coosen Sinceritie, I thought thou wast not so poore.

Sinc. Nay coosen Simplicitie I got my liuing hardly but yet I hope iust  
And with good Conscience too, although I am restrained from my lust.

But this it is coosen Simplicitie, I would request you do for me:

Which is, to get Lady Loue, and Lady Conscience hand to a letter:

That by their menes I may get some benefice to make me liue the better

Simp. Yes Ile do so much for thee coosen, but hast thou any heere?



A pittie and pleasant Comedie  
Sincer. I beheld they are ready draught, if assined they were.

Let Simplicie make as though he read it, and looke quite  
ouer, meane while let Conscience enter.

Simp. Let me see coossen, for I can read:

Was tis brauely done, didst thou it indeed?

Whilts Conscience, I haue a matter to bequest you too.

Con. What is it? I doubt not but tis some wise thing if it be for you.

Simp. Waxe my coossen Sincerity, waxe besire to scribe these papers here  
That he may get some preferment, but I know not where.

Con. Be these your letters? what would you haue me doe, and how shall  
I call ye?

Sinc. Lady, my name is Sinceritie.

Con. And from whence came ye?

Sinc. I came from Oxford, but in Cambridge I studied late,  
Hauing nothing, thought good if I could, to make better my state.  
But if I had in stead of Diuinitie, the Law, Astronomie, Astrologie,  
Philosophie, Palmestrie, Arithmetike, Logicke, Musicke, Philicke, or  
any such thing,

I had not doubted then, but to haue had some better liuing.

But Diuines that preach the word of God sincerely and truly,

Are in these dayes little or nothing set by.

God grant the good Preachers be not taken away for our vnthankfulness  
There was neuer more preaching and lesse following, the people leue so  
amisse: (word)

But what is he that may not on the Sabbath day attend to heare Gods  
But we wil rather run to bowles, sit at the alehouse, than one hour afforde:  
Telling a tale of Robin hood, sitting at Cards, playing at kettels, or some  
other vaine thing,

That I feare Gods vengeance on your head it will bring.

God graunt amendment, but Lady Conscience I pray,

In my behalfe vnto Lucar do what ye may.

Simp. Was my coossen can say his booke well, I had not thought it,  
Wes worthe to haue a benefice, and it will hit.

Con. God be blessed Sinceritie, for the good comfort I haue of this.  
I would it lay in vs to pleasure such beleue me.

We will do what we can: But ultra posse non est esse, you know,

It is Lucar that hath brought vs poore soules so low.

For we haue sold our house, we are brought so poore,

And feare by her shoyte to be that out of doore.

Yet to subscribe our name we will with all our hart,

Perchance for our sake some thing she will impart:

Come hither Simplicie, let me write on thy backe.

Simp. Here is the right picture of that fellow that lies in the corner.

Enter Hospitalitie while she is a writing.

Hospi. Lady, me thinks you are busie.

Con. I haue done it, I was setting my hand to a letter to Lucar for our  
friend.



of the three Ladies of London.

friend Sinceritie.

But I would lady Loue were heere too.

Hosp. She is at home with mee, but if it please you, so much in her behalf I'll doo.

Con. I pray you hartily, and it shall suffice the turne well now:

Good Simplicitie, once more the body do bow.

Simp. I thinke youle make me serue to be a washing blocke for you.

I would do it for you, but am afraid yonder boy will mocke me.

Hol. No ile warrant thee.

Con. Here take thy letters Sinceritie, & prosperous be they to thee.

Sinc. I recd you most hartie thanks my good lady.

Hosp. A. Conscience, please it you to walke home and dine with me.

Con. Thanks my good friend Hospitalitie,

But tell me fir, haue you invited to dinner any strangers?

Hos. No sure, none but lady Loue, and three or foure honest neighbors.

Simp. Was my lady is gotten to dinner already.

I beleue she rose at ten of clocke she is so hungry.

What if I should come to dinner, is there any good cheare?

Hos. Theres bread & beere, one sort of meat, & welcome the best fare.

Simp. Why, art thou cald Hospitalitie, & hast no better chear than that  
Faith and thou hast no more meat for so many, thele nere be fat.

What if my coossen nay my selfe alone to dinner should come?

Where should my lady and the rest dine for? I would eat vp euery crum.

Thou art an old nuser, dost thou keepe no better fare in thy house?

Hast no great bagge pudding, nor hogges face, that is called sotoise

Hosp. My friend, Hospitalitie doth not consist in great fare and ban-  
quetting.

But in doing good vnto the poore, and to recd them some refreshing.

Therefore if thou and Sinceritie will come and take part,

Such as there is ile giue you with a free and willing hart.

Exeunt Hospitalitie and Conscience.

Simp. He speaks well coossen, lets go to dinner with him.

the olde man shall not thinke but we will pleasure him.

Faith he might haue richer fellowes to take his part,

But he shall neuer haue better eating fellowes if hee would smelte his  
heart.

Here be they that will eat with the proudest of them.

For my mother said I could eat as much as five men.

Nay I am sure the gift of eating is giuen to me,

for our Maydes would neuer beleue I put all the meate in my belly.

But yonder comes a knaue, my lady Lucars cogging man.

Giue me your letters coossen, ile prefer you if I can.

Enter Dissimulation.

Sinc. Dissimulation, out vpon him, he shall be no spokesman for me.

Simp. Why then you are a foole coossen Sinceritie,

Giue me an then, for I know hele do it for me.

C

Seeing



# A pittie and pleasant Comedie

sinc. Seeing thou wilt haue it, heere receiue it, but it grieues my hart  
that this dissembling wretch should speake on my part.

simp. Heare ye sir, I would request to liuer this letter,  
to your good wholesome misters lady Lucar.

Dissim. Where hadst thou it tell me?

simp. Mary of my coossen Sinceritie.

Dissim. Why I haue nothing to do in it, tis not to me thou should come  
I haue not to do with Sincerities matters, tis my fellow Symonies  
roome.

sinc. Thou art a kin to the lawyer, thou wilt do nothing without a fee;  
But thou, fraud, Assurie, nor yet Symonie shall haue nothing of me.  
And thou wilt do it, do it, and thou wilt not chuse;

Both thee and their dealing I hate and refuse.

Dissim. Why, and I am not bound to thee so farre as knaue go,  
And therefore in despite of thee and thy coossen, there thy letters be.  
What, thinkst thou by captious words to make me do it?  
Let them deliuer your letters that hath a stomache to it.

simp. Faith coossen, hes such a tetter n and semblation knaue,  
that hele do nothing les some bribery he haue.  
Theres a great many such promoting knaues that gets their liuing,  
with nothing els but facing, lying, swearing and flattering.  
Why he has a face like a blacke dogge, and blusseth like the backe side of  
a chimney.

It was not for nothing the Godfathers a coggng name gaue thee.

Enter Lady Lucar.

But here comes his mistrisse lady Lucar,

How coossen ile liuer your letter.

Mistrisse lady Lucar, heeres a letter for ye.

Lucar. Hast thou a letter for me?

simp. Yes by saint Marie.

How say you coossen, she reade your letter?

And you can flatter, perhaps you shall speed better.

sinc. Thou speakest the truth Simplicitie, for flatterers now a dayes,  
liue, Gentlemen-like, and with prating get praise.

Lucar. Sir, I haue read the tenure of your letter, wherein I find,  
that at the request of Loue and Conscience I should shew my selfe kinde.  
And bestow some spirituall liuing on you, parsonage, or benefice,  
for you stand greatly in need, as appears by this.  
And trust me would do for you, but it lies not in me,  
for all such matters are referred to my seruant Symonie.  
You must speake to him, and if you can get his good will,  
then be sure of mine, their minds to fulfill.

sinc. Lady, I shall neuer get his goodwill for want of abilitie,  
for he will do nothing except one bring money.

And if you graunt it not, then it is past all doubt,

I shall be neuer the nearer, but go quite without.

Dissim. . . . . Adam, ile tell you what you may giue,



of the three Ladies of London.

Not hurting your selfe whereby he may liue,  
And without my fellow Symonies consent,  
If to follow my mind you are any whit bent.

Lucar. Pray thee what is it? for thou knowest well for their house  
I am bargaining.

And it be neuer so little, I must seeme to do something.

Dissim. Why, haue not you the parsonage of S. Nichol to bestow?  
If you giue him that, Symonie shall neuer know.

Lucar. Thou saiest true indeed: draw neare Sinceritie,  
For their sakes I will bestow frankly on thee,  
The parsonage of saint Nichol ile giue thee to pleasure them withall,  
And such another to it, if thou watch till it fall.

simp. My lady axes you when you will take possession of your house,  
and lend the rest of the money.

Lucar. What are they so hastie? belike they spent it merrily.

simp. Faith no, for they would eate it if they could get it, when they  
are a hungry.

But you may be happy, for you haue sped well to day (speaking to Sincerity)  
You may thanke God and good company that you came this way,  
The parsonage of S. Michels, sir Lady if you haue nothing els,  
you shall be sure of a living, beside a good ring of Bels.

Coossen, ile tell thee what thou shalt do, sell the bells and make money;

sinc. Thou maiest well be Simplicitie for thou shewest thy folly.

I haue a parsonage, but of what? of saint Nichol, and Nichol is nothing.

Then where is the Church, or any Bels for to ring?

Thou vnderstandest her not, she was set for to flout,

I thought comming in their names I should go without,

It is call'd to see that Lucar loues not Loue and Conscience:

But God I trust will one day reeld her full recompence.

simp. Coossen, you said that some thing to me you would giue,

when you had gotten preferment of Lucar to liue:

And I trust you will remember your poore coossen Simplicitie,  
you know to lady Conscience and ery body I did speake for you.

sinc. Good Simplicitie hold thy peace, my state is yet nought,

I will helpe thee sure, if euer I get ought.

But here comes sir Nicholas Nemo, to him I will go,

And see if for their sakes he will any thing bestow.

Enter sir Nicholas Nemo.

Nemo. You come from Loue and Conscience, as seemeth me here,  
My speciall good friends, whom I account of most deare,  
And you are called Sinceritie, your state shewes the same,  
you are welcome to me for their sakes, and for your owne name,  
And for their sakes you shall see what I will do for you,  
without Dissimulation, Fraud, Usurie, or Symonie:  
for they will do nothing without some kind of gaine,  
such cankered corruption in their harts doth remaine.  
But come in to dinner with me, and when you haue dinde,



## A pittie and pleasant Comedie

you shall haue.

Presently go out.

Sinc. You shall haue, but what? a living that is blowne downe with the winde.

Simp. How cossen dismember your friends, seeing two livings you haue  
One that this man promist, and another that lady I uer gaue.  
Was youl be a lolly man and you had three or foure more,  
Lets beg apace cossen, and we shall get vs great store.  
Do thou get some more letters, and ile get them scribed of mistars Loue  
and Conscience.

Ind wele go beg livings together, wele beg no small pence.

How latestt thou cossen our do so mich?

If we can speake faire and semble, we shall be plaguie rich.

Sinc. Good Simplicite content thee, I am neuer the better for this.

But of force must leaue off, seeing how vaine it is:

For bootes it Dinceritie to looke for reliefe.

So few regard that to me is a greefe.

This was Nicholas Nemo, and no man hath no place.

then how can I speed well in this kind of case?

And no man bid me to dinner, when shall I dine?

O: how shall I find him, where, when, and at what time?

wherefore the reliefe had and to be had is small,

But to speake truth, the reliefe is nothing at all.

But come Simplicite, let vs go see what may be had,

Sinceritie in these daies was sure bozne to be sad.

Simp. Come lets go to dinner cossen, for the Gentleman I think hath  
almost dinde.

But if I get vittels inough ile warrant you ile not be behind.

Sinc. What if thou canst not get it, then how wilt thou eate?

Simp. Mery on this fashion, with both hands at once, ye shall see when  
I get meate.

Sinc. why his name was Nemo, and Nemo hath no being.

Simp. I beleue cossen you be not hungry, that you stand prating.

Faith ile go do him a pleasure, because he hath need.

why and hele needs haue meate eate, a shall see how ile feed.

I beleue he will not bid me come againe to him.

Was and he do, a shall find a fellow that has his eating.

Exeunt ambo.

Enter Vsurie and Conscience.

Vsu. Lady Conscience, is there any body within your house can you  
tell?

Con. There is no body at all be ye sure, I know certainly well.

Vsu. You know when one comes to take possession of any peece of land  
There must not be one within, for against the order of lawe it doth  
stand.

Therefore I thought good to aske you, but I pray you thinke not a  
misse:

For both you, and almost all other knowes, that an old custome it is.

You



of the three Ladies of London.

Con. You say truth, take possession when you please, good leaue haue we  
Doubt you not, there is neither man, woman, nor child, that will or shall  
hinder you.

Viu. Why then I will boldly enter.

Exit.

Con. Why is more bold than Usurie to venter?  
He maketh the matter dangerous where is no need at all,  
But he thinks it not perillous to seeke euery mans fall:  
Both he and Lucar hath so pincht vs, we know not what to doe,  
Were it not for Hospitalitie, we knew not whither to goe.  
Great is the miserie that we poore ladies abide,  
And much more is the crueltie of Lucar and Usury beside.  
O Conscience, thou art not accounted of, O Loue, thou art little set by,  
For almost euery one, true loue, and pure conscience both denie:  
So hath Lucar crept into the bosome of man, woman and child,  
That euery one both practise his deare friend to beguile.  
But God graunt Hospitalitie be not by them ouer prest,  
In whom all our stay and chiefest comfort both rest:  
But Usurie hates Hospitalitie and cannot him abide,  
Because he for the poore and comfortlesse doth prouide.  
Here he comes, that hath vndone many an honest man,  
And daily seeks to destroy, deface, and bring to ruine if he can.  
Now sir, haue you tooke possession as your deare lady would you?

Enter Usurie.

Vsu. I haue done, and I thinke you haue receiued your money,  
But this to you: my lady would me to bid you prouide some other house  
out of hand,  
For she would not by her will haue I one and Conscience to dwell on  
her land:

Therefore tis best to prouide yet  
So shall you saue charges, for a lesse house may serue ye.

Con. I pray you hartely let vs stay there, and we will be content  
to giue you tenne pound a yeare, which is the olde rent.

Viu. Ten pound a yeare, that were a state least,  
If I should take the olde rent to follow your request:  
Pay after fortie pound a yeare you shall haue it for a quarter,  
And you may thinke too, you are befriended in this matter:  
But no longer than for a quarter to you Ile set it,  
For my lady perhaps will sell it, or to some other will let it.

Con. Well, sith we are druen to this hard and bitter dist,  
We accept it, and are contented to make bare and hard dist.

Viu. When get you gone, and lee at a day your rent be readie.

Con. We must haue patience perforce, seeing there is no remedie.

Exit Conscience.

Vsu. What a foole was I to let it so reasonable?  
I might so well haue had after threescore, as such a trifle,

C 3

for



A pithe and pleasant Comedie

For seeing they were distressed they would haue giuen largely.  
I was a right for, but he be ouerseene no moze beleue me.

Enter Mercadore,

Merca. Oh my good a friend M. Marie, be my trot you be very well mette:

He be much beholding to you for your good will, me be in your debt.  
But a me take a your part so much against a scal thurle cald hospitalitie:  
Did speake against you, and sayes you bring good honest men to beggery.

Vlu. I thanke you sir, did he speake such euill of me as now you say?  
I doubt not but to reward him for his trechery one day.

Merca. But I pray tell a me how fare a my lady all dis while?

Vlu. Marie well sir, and here she comes if my selfe I do not beguile.

Enter Lucar,

Luc. What seneo? Mercadore, I haue not seene you this many a day,  
I maruell what is the cause you kept so long away

Merca. Shall me say to you Madama, dat me haue had such businesse  
for you in hand,

For send away good commodities out of dis little countrey England:  
Wee haue now sent ouer b;asse, copper pewter, and many odor ting,  
And so; dat me sall ha for Gentlewoman's fine trifies, that great profit  
will bring.

Lucar. I perceiue you haue beene mindfull of me, so; which I thanke  
you:

But Marie tell me, how haue you sped in that you went about?

Vlu. Indifferently Lady, you need not to doubt,

I haue taken possession, and because they were destitute,  
I haue let it for a quarter my tale to conclude.

Marie I haue a little raised the rent, but it is but after forty pound by  
the yeare:

But if it were to let now, I would let it moze deare.

Luc. Indeed it is but a trifle, it makes no matter,

I force it not greatly, being but for a quarter.

Merca. Madona me a you bat you sall do, let dem to straunger dat  
are content,

To dwell in a little roome, and pay much rent:

For you know da Frenchmans and Flemings in dis countrey be many,

So dat they make hyst to be ten houses in one very gladly.

And be content a for pay litle or threescore pound a yeare,

For dat which da Englishmans say twenty marke is too deare.

Luc. Why seneo? Mercadore, thinke you not that I

haue infinite numbers in London that my want doth supply.

Beside in Bristow, Northampton, Norwich, Wiccheester, Canterbury,  
Douer, Sandwich, Rie, Portsmouth, Plimmouth, and many mo,

That



of the three Ladies of London.

That great rents vpon little roome do bestow.

Yes I warrant you, and truly I may thanke the straungers for this,

That they haue made houses so deare, whereby I liue in blisse.

But sene? Mercadoie, dare you to trauell vnder take:

And go amongst the Moores, Turkes, and Pagans for my sake?

Merca. Madona, me dare go to de Turkes, Moores, Pagans, and  
more too;

What do me care and me go to da great deuill for you.

Commaund a me Madona, and you shall see plaine,

What for your sake me refusa no paine.

Luc. Then sene? Mercadoie I am forthwith to send you  
from hence, to search for some new toyes in Barbary or in Turkie,  
Such trifles as you thinke will please wantons best:  
For you know in this country tis their chiefest request.

Merca. Indeed de Gentlewoman here buy so much vaine toyes,  
Dat me straungers laugh a to tinke toherin da haue deir toyes.  
Sait Madona me will search all da strange countries me can tell,  
But me will haue such things dat please dese Gentlewoman's bell.

Luc. Why then let vs provide things ready to hast you away.

Merca. I vouero commaundemento Madona me obay.

Exeunt.

Enter Symonie, and Peter Pleaseman like a Priest.

Sym. Now proceed with thy tale and ile heare thee.

Peter. And so sir as I was about to tell you,

This same Presco, and this some Cracko, be both my parishioners now.

And sir they fell out maruellously about you:

The same Cracko tooke your part, and said that the Clergie  
was maintained by you, and vpholden very woorthipfully.

So sir, Presco he would not graunt that in any case,

But said that you did corrupt the clergie, and dishonour that holy place.

Now sir I was weary to heare them at such great strife,

For I loue to please men so long as I haue life:

Therefore I beseech your mattership to speake to Lady Lucar,

That I may be her Chaplaine, or else to serue her.

Sym. What is your name?

Peter. Sir Peter.

Sym. What more?

Peter. Forsooth Pleaseman.

Sym. Then your name is sir Peter Pleaseman.

Peter. Yea forsooth.

Sym. And please woman too now and then,

Peter. You know that homo is indifferent.

Sym. Now surely a good scholler in my iudgement,

I pray you of what Vniuersitie were you?

Peter. Of no Vniuersitie truly.



A pithe and pleasant Comedie

Mary I haue gone to schoole in a Colledge, where I haue studied two  
or three places of Diuinitie:

And all for lady Lucars sake, for you may stedfastly beleue me.

Sym. Nay I beleue ye, but of what religion are you can ye tell?

Peter. Marye of all religions, I know not my selfe very well.

Sym. You are a Protestant now, and I thinke to that now will grant

Peter. Indeed I haue beene a Catholicke, mary now for the most part  
a Protestant.

But and if my seruice may please her, harke in your care sir,

I warrant you my religion shall not offend her.

Sym. You say well, but if I helpe you to such great preferment,

would you be willing for my pame,

I shall haue yearely halfe the gaine.

For it is reason you know, that if I helpe you to a living,

that you should vnto me be somewhat beholding.

Peter. Oea sir, and reason good, it be as your mastership please,

I care not what you do, so I may liue at ease.

Sym. Then this man is answered, for Peter pleasinan come with me

And he preferre you straight way to my ladie.

Peter. Oh sir I thanke ye.

Exeunt,

Enter Simplicitie with a basket on his arme,

Simp. You thinke I am going to market to buy roff meat, do ye not?

But see how you are deceiued, for well I wot,

I am neither going to the Butchers to buy mutton, beale nor beefe,

But am going to a bloudsucker, and who is it? faith I surte that th' is.

Why sirs, it was no marckle he vndood my father that was called plaine  
dealing.

When he has vndone my Lady and Conscience too with his vsuring.

Trust him not sirs, for he le flatter bonacion and soze,

till he has gotten the Bakers bauntage, then he le turue you out of doze.

Enter Dissimulation,

Dissim. Simplicitie, now of mine honestie very hartly well met,

simp. What Demblation sweare not, for thou swearest by that thou  
couldst neuer get:

Thou haue honestie now? thy honestie is quite gone:

Mary thou hadst honestie at xi. of clocke, but it went from you ere noone:

Why, how canst thou haue honestie, when it dare not come nre thee?

I warrant Demblation, he that has lesse honestie than thou, may  
delle thee:

Thou hast honestie irreuerence, come out dogge, where art thou?

Euen as much honestie as hath my mothers great hoggish some:

So faith thou maist put out mine eye with honestie, & thou hadst it here,

Wast not left it at the alehouse in gage for a pot of strong beere?

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of the three Ladies of London.

Disim. Pray thee leaue prating Simplicitie, and tell me what thou hast there?

Simp. Why, tis nothing for thee, thou dost not deale with such kinde of wares.

Disim. There is no beccit in a bag pudding, is there? no? in a plaine pudding pie?

Disim. He tell thee, I will not tell thee, and yet he tell thee, now I remember me too.

Canst tell, or wouldst know whither with this parliament I go?

Faith euen to such will the fellow Usurie I am sent,

With my lady Loues gone, and lady Conscience too, for a quarters rent.

Disim. O las poore lady Loue, art thou diuened so low? /

Some little pittance on thee he bestow.

Hold Simplicitie, carry her three or foure Duckats from me,

And commend me to her euen very hartly.

Simp. Ducke egges, yes he carry them, and there as many as this would helde.

Disim. Tush thou knowest not what I meane, take this, tis golde.

Simp. Was tis gold indeed, why, wilt lend away thy golde, hast thou no more need?

I thinke thou art growne plaguy rich with the dissembling trade,

But he carry my lady the gold, for this will make her well paid.

Disim. And Sir, a, carry lady Loues gone backe againe, for my fellow Usurie

Shall not haue her gone, I am sure so much he will befriend me.

Simp. But what shal Conscience gotten do, shall I carry it backe againe?

Disim. Nay, let Conscience gone and kin to Usurie go. (two)

If no body cared for Conscience more than I,

They would hang her by like bacon in a chimney to dye.

Simp. Faith I told thee thou caredst not for Conscience nor honesties.

I thinke indeed it will neuer be the death of thee.

But he go conspate my arrant so soone as I can tell ye,

For now I ha gold, I would faine haue some good meat in my belly.

Exit.

Disim. Nay he bid me after, that I may send back lady Loues gone,

For I would not haue Loue bought quite out of towne.

Nay for Conscience tut, I care not two stratoes,

Why I should take care for her, I know no kind of cause.

Exit.

Enter Hospitalitie.

Hosp. Oh what shall I say? Usurie hath vndone mee, and now he hates me to the death.

And seekes by all meanes possible for to bereaue me of breath.

I cannot rest in any place, but he hunts and followes me euery where.

That I know no place to abide, I liue so much in feare.

But out alas, here comes he that will shorten my daies.

Enter Usurie.

D

Usu. D



A pythle and pleasant Comedie

Vsu. O haue I caught your olde gray beard, you be the man to whome  
the people so praise:

You are a franke Gentleman, and full of liberalitie.

Why, who had all the praise in London or England, but M. Hospitalitie?  
But he maister you now he hold you a groat.

Hos. What will you kill me?

Vsu. No, he do nothing but cut thy throte.

Hos. O helpe, helpe, helpe so; Gods sake.

Enter Conscience running apace.

Con. What lamentable crie was that I heard one make?

Hos. O lady Conscience, now or neuer helpe me.

Con. Why, what wilt thou do with him Usurie?

Vsu. What will I do with him? I will cut his throat, and then no more.

Con. O dost thou not remember that thou shalt dearly answere for

Hospitalitie that good member, refraine it therefore.

Vsu. Refraine me no refraining, nor answere me no answering.

The matter is answered well enough in this thing.

Con. For Gods sake spare him, for cuntry sake spare him, for pittie sake  
spare him, for Loue sake spare him, for Conscience sake forbear him.

Vsu. Let cuntry, pittie, Loue, Conscience, & all go in respect of my selfe.

He shall die, come ye feeble wretch, he desse ye like an eise.

Con. But yet Usurie, consider the lamentable crie of the poore,  
for lacke of Hospitalitie, fatherlesse children are turned out of doore.  
Consider againe the complaint of the sicke, blind and lame,  
That will crie vnto the Lord for vengeance on thy head in his name.  
Is the feare of God so farre from thee that thou hast no feeling at all?  
O repent Usurie, leaue Hospitalitie, and for mercie at the Lords hands  
call.

Vsu. Leauing prating Conscience, thou canst not mollifie my hart,  
He shall in despite of thee and all other feele his deadly smart.  
Yet he not commit the murther openly,  
But hale the villaine into a corner, and so kill him secretly.  
Come ye miserable drudge, and receiue thy death.

Hale him in.

Hos. Helpe good lady, helpe, he will stop my breath.

Con. Was I would helpe thee, but I haue not the power.

Hos. Farewell lady Conscience, you shall haue Hospitalitie in London  
nor England no more.

Con. O helpe, helpe helpe some good bodie.

Enter Dissimulation and Simplicite hastily.

Dissim. Who is that calles for helpe so hastily?

Con. Out alas the fellow Usurie hath killed Hospitalitie.

Simp. Now Gods blessing on his heart, why twas time he were dead,  
He was an olde churle, with neuer a good tooth in his head.  
And he nere kept no good theare that I could see:  
For if one had not come at dinner time, hee should haue gone away  
hungrie.



of the three Ladies of London.

I could neuer get my belly full of meat,  
 He had nothing but beefe, bread and cheefe for me to eate.  
 Now I would haue had some pyes or bag puddings with great lumps  
 of fat:  
 But he did keepe my mouth well enough from that.  
 Faith and he be dead, he is dead, let him go to the deuill and he will,  
 Or if he will not go thither, let him euen lie there still.  
 He nere make a lamentation for an olde churle,  
 For he has lude a great while, and now tis time that he were out of the  
 worlde.

Enter Lucr.

Luc. What Conscience, thou lookst like a poore pidgeon puld of late.  
 Con. What Lucar, thou lookst like a whore full of deadly hate.  
 Luc. Alas Conscience, I am sorie for thee, but cannot weepe.  
 Con. Alas Lucar, I am sorie for thee that thou canst no honestie keepe:  
 But such as thou art, such are thy attenders on thee,  
 As appeares by the seruant Usurie, that hath killed that good member  
 Hospitalitie.  
 Simp. Faith Hospitalitie is killed and hath made his will,  
 And hath giuen Dissimulation three trees vpon a high hill.  
 Luc. Come hither Dissimulation, and bid you hence to fast as you may  
 And helpe thy fellow Usurie to conuey himselfe out of the way.  
 Further, will the Iustices, if they chaunce to see him, not to know him,  
 Or know him, not by any meanes to hinder him.  
 And they shall commaund thise so much at my hand.  
 Go trudge, runne out away, how doest thou stand?  
 Dissim. Nay good lady, send my fellow Symonie,  
 For I haue an earnest suite to ye.  
 Luc. Then Symonie go do what I haue willed.  
 Sym. I runne Madam your mind shall be fulfilled. exit  
 Con. Well well Lucar, I see & tacee, I see and say nothing:  
 But I feare the plague of God on thy head it will bring.  
 Dissim. Good lady graunt that Ioue be your waiting maid,  
 For I thinke beeing brought so low, she will be well apaid.  
 Luc. Speakest thou in good earnest, or doest thou but dissemble?  
 I know not how to haue thee, thou art so variable.  
 Dissim. Lady, though my name be Dissimulation, yet I speake bonis  
 fide now.  
 If it please you my petitions to allow.

Enter Symonie.

Luc. Stand by, Ile answere thee anon: what newes Symonie  
 Bringest thou of thy fellowe Usurie?  
 Sym. Mary madam good newes: for Usurie lies close  
 And in a rich mans house, that will not let him lose,  
 Untill they see the matter brought to a good ende,

D.



A pythic and pleasant Comedie

For Usurie in this countrey hath many a good friend:

And late I saw Hospitalitie carried to burpeng.

Luc. I pray thee tell me who were they that followed him?

sym. There were many of the clergie, and many of the nobilitie

And many right worshipfull rich Citizens,

Substantiall, gracious and very wealthie Farmers.

But to see how the poore followed him it was a wonder,

Neuer yet at any buriall was seene such a number.

Luc. But what say the people to the murder?

sym. Many are sorry, and say tis great pittie that he was slaine

But why be they? the poore beggarly people that so complaine:

As for the other they say twas a cruell bloudy fact,

But I perceiue none will hinder the murderer for this cruell act.

Luc. Tis well, I am glad of it, now Dissimulation if thou canst get  
Lones good will.

I am contented with all my heart to graunt there vntill.

Dissim. Thankes to you ladie, and I doubt not but she  
with a litle intreatie will thereto agree.

simp. Now I haue it in my breeches, and very well can tell,

That I and my ladie with misters Lucar shall dwell.

But if I be her seruing fellows, and dwell there,

I must learne to cog lie, fopst and sweare,

And surely I shall neuer learne, marie and twere to lie a bed all day.

To that kind of lying I should giue a good lay.

O: if twere to eate ones meat, then I know what for to do.

How say you sirra, can I not, ile be drudge by you?

Luc. How to you little mouse, did I not tell you before,

That I should ere twere long turne you both out of doore?

How say you pretie loue, ill come to passe, yea or no?

He thinks I haue puld your peacocks plumes somewhat low.

And yet you be so stout as though you felt no grieve,

But ere it be long you will come puling to me for reliefe.

Con. Tell Lucar well, you know pride will haue a fall:

What auaieth it thee to win the world, and loose thy soule withalle

Per better it is to lue with little, and keepe a conscience cleare,

Which is to God a sacrifice, and accounted of most deare.

Luc. Pay Conscience, and you be boohish ile leave ye,

And the cold ground to comfort your feet ile bequeath ye.

He thinks you being so deeply learned, may do well to keepe a schoole. P

Why, I haue leene so cunning a Clarke in time to proue a foole.

Exeunt Lucar and Symonie.

Simp. Sirra, if thou shouldst marry my Lady thou wouldst keepe her  
for me thinks thou art a plague rich knaue. (braue)

Dissim. Rich I am, but as for knaue keepe to thy selfe.

Come giue me my Ladies gowne thou assheaded elfe.

simp. Why ile go with thee, for I must dwell with my Lady.

Dissim. Packe hence away, I acke D;uns entertainment, the will none  
of



of the three Ladies of London.

of thee.

Exit.

Simp. This is as my cosen and I went to M. Demos house,  
There was no man to bid a dog drinke, or to change a man a loue.  
But lady Conscience (nay who there) scratch that name away,  
Can she be a lady that is turned out of all her array?

Do not be cald no more lady, and if you be wise, (dies.)  
For every bodie will mocke you, and say you be not worth two butter

Con. What remedie Simplicitie? I cannot do withall:  
But what shall we go do? or whereto shall we fall?

Simpl. Why to our vittails, what else haue we to do?  
And marke if I cannot eate twenty times so much as you,

Con. If I go lie in an inne, it will greene me to see,  
The deceit of the Ostler, the poisoning of the Tapster, as in most houses  
lodging they be,

If in a brewers house, at the euer plentie of water, and scarcenes of malt  
I should greene,  
Wherby to enrich themselves, all other with vnlawoyr thynne drinke they  
deceiue.

If in a Tanners house, with his great deceit in tanning,

If in a Weauers house, with his great cosening in weauing,

If in a Bakers house, with light bread, and very euill working,

If in a Chaundlers with deceitfull weights, false measures, selling for a  
halfe peny that is scant worth a farthing.

And if in an Alehouse, with the great resort of poore vnrhyfets, that with  
swearing at the Cardes consume their liues,

Hauing greater delight to spend a shilling that way, than a groat at  
home to sustaine their noddie children and wiues.

For which I iudge it best for me to get some solitary place,

where I may with patience this my heauie crosse embrace,

And learne to sell broome, wherby to get my liuing,

Using that as a quiet meane to keepe my selfe from begging:

Wherfore Simplicitie if thou wilt do the like,

lettie thy selfe to it, and with true labour thy liuing do seeke.

Exit Conscience.

Simp. No faith M. Conscience ile not for and I should sell broome,  
the Maides would cosen me too competually with their olde shoon.

And too I cannot worke, and you would hang me out of the way.

For when I was a miller, still did grind the meale while I did play.

Therefore ile haue as easie an occupation as I had when my father  
was aliue,

faith ile go euen a begging, why tis a good trade, a man shall be sure to  
thriue.

For I am sure my prayers will get bread and cheese, and my singing will  
get me drinke.

Then shall not I do better than M. Conscience? tell me as you thinke.

Therefore God Pan in the kitchin, and God Pot in the buttery,

Come and resist me, that I may sing with the more mellostie.



A pythic and pleasant Comedie

But Sir, marke my cauled countenance when I begin,  
But yonder is a fellow that gapes to bite me, or els to eat that which  
I sing.

Why thou art a foole, canst not thou keepe thy mouth strait together?  
And when it comes snap at it as my fathers dogge wod do at a liuer,  
But thou art so greedie,  
That thou thinkest to eate it before it come nie thee.

Simplicite singe.

Simplicite sings, and Sperience doth proue,  
No biding in London for Conscience and Loue,

The Country hath no peare,  
where Conscience comes not once a yeare  
And Loue so welcome to euery towne,  
as winde that blowes the houses downe.  
Sing downe adowne, downe, downe, downe.

Simplicite sings it, and Sperience doth proue,  
No dwelling in London, no biding in London for Conscience and Loue.

Simp. Now Sirra, hast eaten by my song: and ye haue ye shall eate no  
more to day,  
For euery body may see your belly is growne bigger with eating by our  
play.

He has filld his belly but I am neuer a whit the better,  
Therefore we go seeke some vittels, and member for eating by my song  
you shall be my debter.

Enter Mercadoius the Merchant, and Gerontus a Iewe.

Geron, But seneo? Mercadoius tell me, did ye serue me well or no?  
That hauing gotten my money would seeme the country to forgo:  
You know I lent you two thousand ducats for three monthes space,  
And ere the time came you got another thousand by flatterie, and the  
smooth face.

So when the time came that I should haue receiued my money,  
You were not to be found, but were fled out of the country,  
Surely if we that be Iewes should deale so one with an other,  
we should not be trusted againe of our owne brother  
But many of you Christians make no conscience to falsifie your faith  
and breake your day.

I should haue beene paid at three monthes end, and now it is two yeare  
you haue beene away.

Well I am glad you be come againe to Turkie now I trust I shall re-  
ceiue the interest of you so well as the principall

Merca. A good a maister Geronto pray hartly bare a me a little while,  
And me shall pay ye all without any deceit or guile:  
We haue much businesse for buy pretie knacks to send to England.  
Good Sir, beare a me foure fift daies, mele dispatch your money out of  
hand,

Exeunt



of the three Ladies of London,

Geron. Seneo: Mercadoze, I know no reason why, because you haue dealt with me so ill,

Sure you did it not for need, but of set purpose and will:  
And to beare with ye foure or fve dayes goes soze against my mind,  
Least you should steale away, and forget to leaue my money behind.

Merca. I ha hartly do tunk no such ting my good friend a me,  
Be me trot and fast mele pay you all euery peny.

Geron. I le take your faith and troth once moze, & trust to your honesty  
In hope that for my long carrying you will deale wel with me:  
Tell me what good ware for England you do lacke.

Merca. I no lacke some pretie fine toy, or some fantastische new knack  
For da Gentlewomans in England buy much tings for fantasie:  
You pleasure a me sir, bat me meane a dare buy.

Geron. I vnderstand you sir, but keepe tutch with me, and ile bring  
you to great soze,

Such as I know you came to this country for:  
As Muske, Amber, Sweete Powders, fine odors pleasant perfumes,  
and many such toys,

wherein I perceiue consisteth that country Gentlewomans loyes.  
Weldes I haue Diamonds, Rubies, Emerodes, Daphires, Smar-  
dines, Opalles Onacles, Iacynthes, Aggattes, Turbasir, and almost  
of all kind of precious stones:

And many fit things to sucke money from such greene headed wantons.

Merca. fatta me good friend me tanke you most hartly alway,

We shall a content your debt within dis two or tree day.

Geron. Well, see you hold your promise, and another tunc you shall  
commaund me.

Come, go to e home, where our commodities you may at pleasure see.

Enter Conscience, with broomes at her backe, sing-  
ing as followeth.

Dem broomes, greene broomes, will you buy any,  
Come maidens, come quickly, let me take a penny.

My broomes are not steeped,  
but berry well bound:

My broomes be not crooked,  
but smooth cut and round.

I wish it should please you  
to buy of my broome,

Then would it well case me,  
if market were done.

Haue you any olde bootes,  
or any olde shoes:

Wouch rings or Buskins,  
to cope for new broome,

If so you haue maydens,  
I pray you bring hither:

Cha you and I friendly  
may bargin together.

Dem broomes, greene broomes, will you buy any?  
Come Maydens, come quickly, let me take a penny.



## A pythic and pleasant Comedie

Conscience speaketh.

Thus am I bound to make a vertue of necessity,  
And seeing God almightie will haue it so, I embrace it thankfullie  
Desiring God to mollifie and lessen Vsuries hard heart,  
That the poore people feele not the like penurie and smart:  
But Usurie is made tollerable amongst Christians as a necessary thing  
So that going beyond the limites of our law, they extort, and manie to  
miserie bring.  
But if we should follow Gods law, we should not receiue aboue that we  
lend.  
For if we lend for reward how can we say we are our neighbors friend  
O how blessed shall that man be that lends without abuse:  
But thusse accursed shall he be that greatly couets vse:  
For he that couets ouer much insatiate is his minde,  
So that to perurie and crueltie he wholly is inclinde:  
Wherewith they sore oppresse the poore, by diuers sundrie waies,  
Which makes them crie vnto the Lord to shorten cutthrotes daies:  
Haile callerh them theues that doth not giue the needie of their coze,  
And thusse accurst are they that take one penny from the poore,  
But while I stand reasoning thus I forget my market cleane,  
And sith God hath ordained this way, I am to vse the meane.

Sing againe.

Haue ye any olde shoes, or haue ye any bootes, haue ye any buskins, or will  
ye buy any broome.  
Witho bargens or chops with Conscience, what will no customer comes

Enter Vsurie.

Vsu. Who is it that cries broomes, what Conscience selling broomes  
about the street?

Con. What Vsurie, it is great pittie thou art vnchanged yet.

Vsu. Beleue me Conscience, it grieues me thou art brought so low.

Con. Beleue me Vsurie it grieues me thou wast not hanged long ago  
for if thou hadst beene hanged before thou slewest Hospitalitie,  
Thou hadst not made me and thousands moze to feele the like pouertie.

Enter Lucar.

Luc. He thought I heard one crie broomes along the doze.

Vsu. I mary Madam it was Conscience, who seemes to be offended  
at me verie sore.

Luc. Alas Conscience art thou become a poore broome wfe?

Con. Alas Lucar, wilt thou continue a harlot all daies of thy life?

Luc. Alas me thinks it is a grieue to thee that thou art so poore.

Con. Alas Lucar, me thinks it is no paine to thee that thou still  
playest the whore.

Luc. Well well Conscience, that sharpe tongue of thine hath not beene  
thy furtherance.

W



of the three Ladies of London.

If thou hadst kept thy tongue, thou hadst kept thy friend, and not haue had such hinderance.

But wottest thou who shall be married to mo:row?  
Loue with my Dissimulatione

For I thinke to bid the gessie, they are by this time well nic gone,  
And hauing occasion to buy broomes, I care not if I buy them all.

Con. Then giue me a shilling, and with a good will haue them you shall.

Luc. Vsurie, carry in these broomes, and giue them to the mayd,  
For I know of such stoze she will be well apaid.

Exit Vsurie with the broomes.

Hold Conscience, though the broomes be not worth a quarter so much,  
Yet to giue thee a peece of gold I do it not grutch:

And if thou wouldst foile to my mind, thou shouldst not liue in such sort,  
But passe thy daies with pleasure stoze of euery kind of sport.

Con. I thinke you lead the world in a string, for euery body followes you,

And such euery one doth it, why may not I do it too:

For that I see your free heart and great liberalitie,  
I maruell not that all people are so willing to followe ye.

Luc. Then sweet soule, marke what I would haue thee do for me,

That is to decke by thy poore Cottage handsomely:

And for that purpose I haue five thousand crownes in stoze,

And when it is spent thou shalt haue thise so much more.

But onely see thy roomes be neat when I shall thither resort,

With familiar friends to passe the time in sport:

For the Deputie, Constable, and spitefull neighbors do spie, p:ie, and eye about my house:

That I dare not be once merrie within, but still mute like a mouse.

Con. My good ladie Lucar, I will fulfill your mind in euery kind of thing.

So that you shall be welcome at all houres, whosoeuer you bring.

And all the dogs in the towne shall not barke at your doings I troth,

For your full pretence and intent I do thronghly know,

Even so well as if you had opened the very secrets of your hart,

For which I doubt not but to rest in your fauour by my desert.

But here comes your man Vsurie.

Enter Vsurie.

Luc. Ile send him home for the money.

Usurie, steppe in and bring mee the boxe of all abhominacion that stands in the window:

It is little and round, painted with diuers colours, and is pretty to the show.

Vlu. Madam, is there any superscription thereon?

Luc. Haue I not tolde you the name: for thame get you gone.

Well my wench, I doubt not but our pleasures shall excell,

Seeing



A pythie and pleasant Comœdie

Seeing thou hast got a corner sit where few neighbors dwell,  
And they be of the poorest sort which fits our turne so right:  
Because they dare not speake against our sports and sweet delight,  
And if they should (alas) their wordes would nought at all be wayd,  
And so: to speake before my face, they will be all afraid.

Enter Vsurie with a painted Boxe of ynke  
in his hande.

Vsu. Madam, I deeme this same be it, so farre as I can gesse.

Luc. Thou saiest the truth, tis it in deed, the outside shewes no lesse.  
But Vsurie I thinke Dissimulation hath not serued you since your coming home.

therefore go see him, he will reioyce when to him you are shewne,  
It is a busse time with him, helpe to further him if you can.

Vsu. He may commaund me to attend at word to be his man.

Exit Vsurie,

Here let Lucar open the Boxe, and dip her finger in it, and  
spot Conscience face, saying as followeth.

Luc. Hold here my sweet, and then ouer to see what doth want,  
the more I do behold this face, the more my mind doth haunt:  
This face is of saueur, these cheekes are reddy and white,  
these lips are cherrie red, and full of deepe delight,  
Dicke roling eyes, her temples high, and forehead white as snow,  
Her eye-browes seemely set in frame, with dimpled chinne below:  
O how beautie hath adorned thee with euery seemly hue,  
In lumes, in lookes, with all the rest proportion keeping due:  
Sure I haue not seene a finer soule in enery kind of part,  
I cannot chuse but kisse thee with my lips, that loue thee with my heart.

Con. I haue told the crownes, and here are tust so many as you to me  
did say.

Luc. Then when thou wilt thou maiest depart, and homewards take  
thy way,

And I pray thee make haste in decking of thy rone,  
that I may find thy lodging fine, when with my friend I come.

Con. He make speed, and where I haue with broomes oft times been  
roming:

I meane henceforth not to be seene, but sitte to watch your coming.

Exit Conscience.

Luc. O how ioyfull may I be, that such successe doe finde,  
No maruell, for pouertie and desire of Lucar do force them followe my  
mnde:

End



of the three Ladies of London.

How may I reioice in full contentation,  
That shall marry Loue with Dissimulation:  
And haue spotted Conscience with all abomination,  
But I forget my selfe, for I must to the wedding,  
Both vauntingly and flauntingly, although I had no bidding.  
Exit Lucar.

Enter Dissimulation and Coggin his man,  
and Symonie,

Cog. Sir, although you be my maister, I would not haue you to be-  
brayd my name,  
But I would haue you vse the right skill and title of the same:  
For my name is neither scoggin nor scragging, but ancient Coggin:  
Sir my ancestors were thus of the four worthies,  
And your selfe are of my neare kinne. (lation,  
Dissim. Indeed thou saiest true, for Coggin is a kinsman to Dissim-  
But tell me haue you taken the names of the guests?  
Cog. Yea sir.  
Dissim. Let me heare after what fashion.

The names of the guests tolde  
by Coggin.

Cog. There is first and foremost maister Forgery, and maister Flattery  
Maister Periurie, and maister Iniurie:  
Maister Crueltie, and maister Pickerie, maister Bribery, and maister  
Tretcherie:  
Maister Wincke at wrong, and maister Headstrong, mistress priue theft,  
and maister deepe Deceit, maister Abhomination, and mistress forni-  
cation his wife, ferdinando false-waight, and frisset false-measure  
his wife.  
Dissim. Stay, fornication & frisset false-measure are often familiar  
with my Lady Lucar, and one of them she accounts her friend:  
Therefore they shall sit with the bride in the middell, and the men at  
each ende:  
Let me see, there are sixteene, euen as many as well neare is able:  
to dine in the sommer parlor at the playing table:  
Beside my fellow fraud, and you fellow Symonie,  
But I shall haue a great misse of my fellow Usurie.  
Sym. Take no care for that, he came home yester day euen no longer,  
his pardon was quickly begged, and that by a Courtier.  
And sirra, since he came he had like to haue laine good neighbor and  
liberalitie,  
Had not true frendship kept betwene them herie sodainly:  
But sirra, he hit true frendship such a blow on the eare,  
That he keepe out of all mens sight, for shame or for feare.



A pythie and pleasant Comœdie

Dissim. Now of my troth it is a prettie test, hath he made true friendship hide his head?

Sure if it be so, good neighborhood and liberalitie for feare are fled.

Sym. But fellow Dissimulation tel me, what Priest shall marry ye?

Dissim. Mary that shall an old friend of mine M. Doctor Hipocrisie.

Sym. Why will you not haue Sir Peter Pleasman to supply that want?

Dissim. Indeed Sir Peter is a good Priest, but Doctor Hipocrisie is most auncient.

But cassen Coggin, I pray you go to inuite the gesse,  
And tell them that they need not disturbe their quietnes:

Desire them to come at dinner time, and it shall suffice.

Because I know they will be loth so early to rise.

But at any hand will Doctor Hipocrisie,

That he meet vs at the Church very early:

For I would not haue all the world to wonder at our match.

It is an olde prouerbe, tis good hauing a hatch before the doore, but ile  
haue a doore before the hatch.

Cog. Sir, I will about it as fast as I can hie,

Ile first to that scalde bald knaue Doctor Hipocrisie,

Exit Coggin.

Sym. But fellow Dissimulation, how darest thou marry with Loue,  
bearing no loue at all?

For thou doest nothing but dissemble, then thy loue must needs be  
small.

Thou canst not loue but from the teeth forward,

Sure the wife that marries thee shall highly be pfeared.

Dissim. Tush tush, you are a merry man, I warrant I know what I do

And can yeeld a good reason for it I may say vnto you.

What and if the world should chaunge, and runne all on her side?

Then might I be her meanes still in good credite abide.

Thou knowest Loue is auncient, and liues peaceably without any  
strife.

Then sure the people will thinke well of me because she is my wife.

Sym. Trust me thou art as craftie to haue an eye to the maine chance,

As the taylor that out of seuen yards stole one and a halfe of durance.

He serued at that time the deuill in the likeness of S. Katherine.

Such Taylors will thriue, that out of a dublet and a paire of hose can  
steale their wife an Apoynt.

The Dublet sleeuz three fingers were too short,

The Menemens came nothing neare the knee.

Dissim. Then for to make them long enough I pray thee what did  
hee?

Sym. Two peeces set an handfull broad to lengthen them withall,

Yet for all that belon the knee by no meanes they could fall.

He seeing that, desired the partie to buy as much to make another paire,

The partie did, yet for all that he stole a quarter there.

Dissim. Now since I can him thanke, he could his occupation:



of the three Ladies of London.

My fellow Fraud would laugh to heare one dress of such a fashion,  
But fellow Symonie, I thanke you hartly for comparing the Taylor  
to me,

As who should say his knauerie and my pollicie did agree.

Sym. Not so, but I was the willinge to tell that, because I know it  
to be a true tale,

And to see how Artificers do extoll Fraud, by whom they beare their  
sale.

But come let vs walke, and talke no more of this,

Your pollicie was very good, and so no doubt was his.

Exeunt.

Enter Mercadorus reading a letter to himselfe, and  
let Gerontus the Jew follow him, and  
speake as followeth.

Geron. Seneo? Mercado?e, why do you not pay me? thinke you I  
will be mockt in this sort?

This is three times you haue flouted me, it seemes you make theeat  
a sport.

Truly pay me my money and that euen now presently,

O: by mightie Mahomet I sweare, I will forthwith arrest yee.

Merca. Ha pray a beare wit me three or foure daies, me haue much bus-  
sinesse in hand.

He be troubled wit letters you see heere dat comes from England.

Geron. Tush this is not my matter, I haue nothing therewith to do,

Pay me my money or ile make you, befoze to your lodging you go.

I haue officers stand watching for you, so that you cannot passe by,

Therefore you were best to pay me, or else in prison you shall lie.

Merca. Arrest me thou shalt knaue, mary do if thou dare,

He will not pay de one penny, arrest me, doo, me do not care,

He will be a Turke, me came hedar for dat cause,

Darefoze me care not for de so much as two strawes.

Geron. This is but your wordes, because you would defeat me,

I cannot thinke you will forsake your faith so lightly.

But seeing you drins me to doubt, ile trie your honestie:

Therefore be sure of this, ile go about it presently.

(exit.

Merca. Mary farewell and be hangd, Utten scall drunken Jew,

I warrant ye me shall be able very well to pay you.

My Ladie Aucar haue sent me heere dis letter,

Praying me to coosen de Jew for loue a her.

Darefoze me go to get a some Turkes apparell.

Dat me may coosen da Jew, and end his quarrell.

(Exit.

Enter three Beggers, that is to say, Tom Beggar, Wily  
Will, and Simplicitie singing.



A pythie and pleasant Comedie

The Song.

To the wedding, to the wedding, to the wedding go we,  
To the wedding a begging, a begging all three.

**T**om Beggar shall braue it, and wily Will too,  
Simplicite shall knaue it where euer we go:  
With lusty Brauado, take care that care will,  
To catch it, and snatch it, we haue the braue skill.

Our fingers are lime-twiggies, and Barbarians we be,  
To catch theeres from hedges most pleasant to see;  
Then to the Alewife roundly we set them to sale,  
And spend the money merily vpon her good ale.

To the wedding, to the wedding, to the wedding go we,  
To the wedding a begging, a begging all three.

Tom, Now truly my maisters, of all occupations vnder the sun, beg-  
ging is the best,

For when a man is wearie, then may he lay him downe to rest.  
Tell me, is it not a Lords life in Sommer to loose one vnder a hedge,  
And then leauing that game, may go clepe and coll his Madge?  
Or els may walke to take the wholesome ayre abroad for his delight,  
Where he may tumble on the grasse, haue sweet smells, and see manie a  
pretie sight.

Why, an Emperour for all his wealth can haue but his pleasure,  
And surely I would not loose my charter of libertie, for all the Kinges  
treasure.

Will. Shall I tell thee Tom Beggar, by the faith of a Gentleman,  
this auncient freedom I would not forgo,  
If I might haue whole mynes of money at my will to bestow.  
Then a mans mind should be troubled to keepe that he had,  
And you know it were not for me. it would make my valiant mind mad.  
For now we neither pay Church money, subsidies, fifteens, scot nor lot.  
All the payings we pay, is to pay the good ale pot.

Simp. But tellow beggers you cosen me, & take away al the best meat,  
And leaue me nothing but browne bread, or sinne of Ash to eat.  
When you be at the alehouse, you drinke vp the strong ale, and giue me  
small beere:

You tell me tis better than the strong, to make me sing cleare.  
Indeed you know with my singing I get twice as much as ye,  
But and you serue me so, you shall sing your selues, and beg alone for me.

Tom. We stand prating heere, come let vs go to the gate,  
Mas I am greatly afraid we are come somewhat too late,  
Good gentle M. Porter, your reward do bestow,

On a pooze lame man, that hath but a paire of legges to go.

Will. For Gods sake good mas Porter, geue somewhat to the blind,  
that



of the three Ladies of London.

that the way to the Alehouse in his sleepe cannot find.

Tom. For the good Lords sake take compassion on the poore.

Enter Fraud with a basket of meat on his arme.

Fraud. How now sirs, you are vengeance harte, can ye not tarry? But stand bawling so at my Ladies doore.

Heere take it amongst you, yet there a good almesse deed to giue you nothing.

Because you were so hartie and kept such a calling.

Tom. I beseech ye not so sir, for we are verie hungrie, that made vs so earnest, but we are soze we troubled ye.

Simp. Look how greedie they be, like dogs that fall a snatching. You shall see that I shall haue the greatest almes, because I said nothing. Fraud knowes me, therefore hele be my friend. I am sure of that: they haue nothing but leane beefe, ye shall see I shall haue a peece thats fatte.

Maister Fraud you haue forgot me, pray ye let me haue my share,

Fraud. Faith all is gone, thou comst too late, thou seest al is giuen there. By the faith of a Gentleman I haue it not, I would I were able to giue thee more.

Simp. O sir, I saw your armes hang out at a stable doore. (to Dr)

Fraud. Indeed my armes are at the Painters, belike he hung them out. I pray thee tell me what they were, if thou canst them describe.

Sim. Mary there was neuer a scutchin, but there was 2 trees rampant. And then ouer them lay a sower tree passant, with a man like you in a greene field pendant, hauing a hempen halter about his necke, with a knot vnder the left eare, because you are a ponger brother.

Then sir, there stands on each hand holding by the crease,

I worthis Officers hand in a dith of grease:

Besides all this, on the helmet stands the hangmans hand,

Ready to turne the Ladder whereon your picture did stand:

Then vnder the helmet hung fables like chaines, and for what they are I cannot deuise.

Except it be to make you hang fast, that the crowes might picke out your eyes.

Fraud. What a swad is this? I had bene better to haue sent him to the backe doore,

to haue gotten some almes amongst the rest of the poore.

Thou pratest thou canst not tell what, or els art not well in the wit,

I am sure my armes are not blazd so farre abread as yet.

Simp. O yes sir, your armes were knowne a great while ago,

for your elder brother Deceit did giue those armes too,

Mary the difference is all, which is the knot vnder the left eare.

the Painter saies when he is hangd, you may put out the knot without feare.

I am sure they were your armes, for there was witten in Romane letters round about the hempen collar,



A pythie and pleasant Comœdie

Given by the worthy valiant Captaine maister Fraud the Dillar.  
How God be with ye sir, he get me euen close to the backe doze.  
Farewell Tom begger, and wily Will, he beg with you no more.

Exit.

Tom. O farewell Simplicite, we are very loth to lose thy companie.  
Fraud. How he is gone giue care to me. You seeme to be sound men in euery ioint and lim,  
And can ye lue in this sort to go by and downe the countrie a begging?  
O base minds I trow, I had rather hacke it out by the high way doe,  
Than such miserie and penurie still to abide.  
Sirs, if you will be rulde by me, and do what I shall say,  
Ile bring ye where we shall haue a notable fine pray.  
It is so sirs, that a merchant, one Mercadorus, is comming from Turkey  
And it is my Ladies pleasure that he robbed should be,  
She hath sworne that we shall be all sharers alike,  
And vpon that willed me some such companions as you be to seeke.  
Tom O worthy Captaine Fraud, you haue worne my noble hart:  
You shall see how manfully I can play my part.  
And heres wily Will, as good a fellow as your heart can wish,  
To go a fishing with a craneke through a window, or to set lime twiggess  
to catch a pan, pot, or dish.  
Will. He saies true for I tell you I am one that will not giue backe,  
Not for a double shot out of a blacke facke.  
O sir, you bring vs a bed when ye talke of this geare,  
Come, shall we go worthy Captaine? I long till we be there.  
Fraud. I, let vs about it, to prouide our weapons ready,  
And when the time serues, I my selfe will conduct ye.  
Tom O valiantly spoken, come wily Will, two pots of ale wele bestows  
On our Captaine couragiously for a parting blow.

Exeunt.

Enter the Iudge of Turkie, with Gerontus  
and Mercadorus.

Iudge. Sir Gerontus, because you are the plaintife, you first your mind  
shall say,  
Declare the cause you did arrest this merchant yester day.  
Geron. Then learned Iudge attend: this Mercadorus, whome you  
see in place,  
Did borrow two thousand duckats of me, but for a five weeks space.  
Then sir, before the day came, by his flatterie he obtained one thousand  
more,  
And promist me at two monthes ende I should receiue my stoze:  
But before the time expired, he was closely fled away,  
So that I neuer heard of him, at least this two yeeres day,  
till at the last I met with him, and did the money did demand,  
who sware to me at five daies end he would pay me out of hand.  
The five daies came, and three daies more, then one day he requested:

3



of the three Ladies of London.

**I** perceiuing that he flouted me, haue got him thus arrested:  
**A**nd now he comes in Turkish weedes to defeat me of my monie,  
**B**ut I trow he will not forsake his faith. I deeme he hath more honestie,  
**I**udge. **S**ir Gerontus you knowe, if any man forsake his faith, King,  
country, and become a Mahomet.

**A**ll debts are payde, tis the law of our Realme, and you may not gaine-  
say it.

**G**eron. **M**ost true (reuerend iudge) we may not, no? I will not against  
our Lawes grudge.

**I**udge. **S**enio: **M**ercadorus is this true that Gerontus doth tell?

**M**erca. **M**y Lord iudge, de matter, and circumstance be true me knowe  
**B**ut me will be a Turke, and for dat cause me came here. (well,

**I**udge. **T**hen it is but a folly to make many words. **S**enio: **M**ercado-  
rus brabo nere.

**L**ay your hand on this booke, and say after me.

**M**erca. **W**ith a god will my Lord iudge, me be all readie.

**G**eron. **N**ot for any deuotion, but for Lucars sake of my monie.

**I**udge. **S**ay **I** Mercadorus, doe utterly renounce before all the world,  
my duety to my Prince, my honour to my parents, and my god will to  
my country.

**M**erca. **F**urthermore **I** protest and sweare to be true to this countrie  
during life, and thereupon **I** forsake my Christian faith.

**G**eron. **S**tay there most puissant iudge. **S**enio: mercadorus, consider  
what you doe,

**S**ay me the principall, as for the interest, **I** forgive it you:

**A**nd yet the interest is allowed amongst you Christians, as well as in  
Turky

**T**herefore respect your faith, and do not seeme to deceiue me.

**M**erca. **N**o point da interest, no point da principall.

**G**eron. **T**hen pay me the one halfe, if you will not pay me all.

**M**erca. **N**o point da halfe, no point denere, me will be a Turke **I** say,  
me be weary of my Christs religion, and for dat me come away.

**G**eron. **W**ell seeing it is so, **I** would be loth to heare the people say, it  
was long of me

**T**hou forsakest thy faith, wherefore **I** forgive thee franke and free:

**P**rotesting before the iudge; and all the worlde, neuer to demand peny  
no? halfe peny.

**M**erca. **O** sir Gerontus, me take a your proffer, and tanke you most  
hartily.

**I**udge. **B**ut **S**enio: mercadorus, **I** trow ye wil be a Turke for all this.

**M**erca. **S**enio: no, not for all da god in da worid, me forsake a my Christ.

**I**udge. **W**hy then it is as sir Gerontus said, you did more for the gree-  
dines of the mony,

**T**hen for any zeale or god will you bare to Turky.

**M**erca. **O**h sir, you make a great offence,

**P**ou must not iudge a my conscience.

**I**udge. **O**ne may iudge and speake truth, as appeares by this,

**I**

**I**elwes



## A pitie and pleasant Comedie

**Jewes seeke to excell in Christianitie, & Christians in Jewishnes.** (Exit.

Mer. Well bell, but me tanke you sir Gerontus wit all my very hart.

Geron. Much good may it do ydu sir, I repent it not for my part.

But yet I would not haue this bolden you to serue another so,

Seeke to pay & keep day with men so a good name on you wil go. (Exit.

Merca. You say bel sir, it dus me good dat me haue coosend de Jew,

faith I would my Lady Lucar de whole matter now knew.

Wat is dat me will not do for her sweet sake,

but now me will prouide my iourney toward England to take.

We be a Turke, no, it will make my Lady Lucar to smile,

when she knowes how me did da scal Jew beguile. Exit.

Enter Lucar, and Loue with a vizard behinde.

Luc. Mystrisse Loue, I maruell not a little what coy conceit is crept  
into your head,

that you seeme so sad and sorrowfull since the time you first did wed,

tell me sweet wench what thou aylest, and if I can ease thy griefe,

I will be prest to pleasure thee in yeelding of reliefe.

Sure thou makest me for to thinke somewhat hath chaunst amisse,

I pray thee tell me what thou aylest, and what the matter is.

Loue. My griefe alas I shame to shew, because my bad intent

hath brought on me a iust reward, and eke a strange euent,

shall I be counted Loue, nay rather lasciuious Lust,

because vnto Dissimulation I did repose such trust?

But now I mone too late, and blush my hap to tell,

My head in monstrous sort alas, doth more and more still swell,

Luc. Is your head then swolne good mistress Loue, I pray you let mee  
see.

O! truth it is behold a face that seemes to smile on me:

It is faire and well fauored, with a countenance smooth and good,

wonder is the worst, to see two faces in a hood.

Come lets go, wele find some sports to spurne away such toys,

Loue. Were it not for Lucar, sure Loue had lost her toys. (Exeunt.

Enter Serniceable Diligence the Constable, and Simplicitie  
with an Officer to whip him, or two if you can.

Simp. Why, but must I be whipt maister Constable indeed?  
You may saue your labour, for I haue no need.

Dili. I must needs see thee punished, there is no remedie,

Except thou wilt confesse, and tell me,

where thy fellowes are become that did the robbrie.

Simp. Indeed maister Constable, I do not know of their stealing.

for I did not see them since we went togither a begging:

Therefore pray ye sir be miserable to me, and let me goe,

for I labour to get my liuing with begging you know,

Dili.



of the three Ladies of London.

Dili. Thou wast seene in their companie a little before the deed was done.

therefore it is most likely thou knowest where they are become.

Simp. Why maister Constable, if a sheepe go among wolues all day, shall the sheepe be blamd if they steale any thing away?

Dili. Yea mary shall he, for it is a great presumption, that keeping them companie, he is of like profession. But dispatch sirs, strip him, and whip him: Stand not to reason the question.

Simp. Indeed it was fraud so it was, it was not I, And here he comes himselfe, aske him if I lie.

Enter Fraud.

Dili. What saiest thou villaine? I would aduise thee hold thy tongue. I know him to be a wealthie man, and a Burgesse of the towne. Sir, and it please your mastership, heres one haunders you with felonie. He saith you were the chiefe doer of a robberie.

Fraud. What saies the rascall? but you know, It standeth not with my credite to braule: But good maister Constable for his slanderous report, Pay him double, and in as great a matter commaund me you shall.

Exit.

Simp. M. Constable, must the countenance carry out the knaue, Why then if one will face folks out, some fine repariment he must haue.

Bedle put off his clothes.

Bedle. Come sir take sauce: make quicke dispatch at once, You shall see how finely we will fetch the skin from your bones.

Simp. Nay but tell me be you both right handed or no?

Bedle. What is that to thee, why wouldst thou so faine know?

Simp. Mary if you should both be right handed, the one would hinder the other, then it would not be done finely according to order: For if you whip me not with credite it is not worth a pinne, therefore I pray you M. Constable, let me be whipt on the skinne.

Dili. Whereon dost thou thinke they would whip thee I pray thee be that thou puttest vs in minde, and takest so great care. (claret)

Simp. I was afraid you would haue woꝛne out my clothes with whipping,

then afterward I should go naked a begging.

Bedle. Haue no doubt of that, we will saue your clothes, Thou shalt iudge that thy selfe, by feeling the blowes.

Lead him once or twile about whipping him, and so exit.

Enter Iudge Nemo, the Clarke, of the Size, the Crier, and Seruiceable Diligence, the Iudge and Clarke being set, the Crier shall sound this,

f 2

Iudge



A pitie and pleasant Comœdie

Judge. Seruiseable Diligence, bring hither such prisoners as are in your custodie.

Dili. My diligence shall be applied very willinglie.

Pleaseth it you, there are but three prisoners so farre as I know, which are Lucar and Conscience, with a deformed creature much like Birones the bale daughter of Juno.

Judge. No: where is that wretch Dissimulation?

Dili. He hath transformed himselfe after a strange fashion.

Judge. Fraude: where is he become?

Dili. He was seene in the streets walking in a Citizens gowne.

Judge. What is become of Usurie?

Dili. He was seene at the Exchange very lately.

Judge. Tell me, when you heard of Sunony?

Dili. He was seene this day walking in Paules, hauing conference & very great familiaritie with some of the Cleargie.

Judge. Fetch Lucar and Conscience to the Barre.

Dili. Behold worthy iudge, here readie they are.

Enter Lucar and Conscience.

Judge. Stand forth: Diligence deuide them a sunder.

Clarke. Lucar, thou art indicted by the name of Lucar, To haue committed adulterie with mercadozus the merchant, and Creticus the Lawier.

Thou art also indicted for the robberie of mercadoze.

Lastly, and chieflie, for the consenting to the murder of Hospitalitie.

What saiest thou, art thou guiltie or not in these causes?

Luc. Not guiltie, where are mine accusers, they may shame to shewe their faces:

I warrant you none comes, no: dare to discredit my name:

In despite of the teeth of them that dare: I speake in disdaine.

Judge. Impudent, canst thou denie deedes so manifestly knowne.

Luc. In denall stands triall: I shame not, let them be shone,

It grinds my gall, they should slander me on this sort: (report.

they are some olde cankered curriish corrupt Carles that gaue mee this

My soule craues reuenge on such my sacred foes,

And reuengement I will haue, if bodie and soule I lose.

Judge. Thy hatefull heart declares thy wicked life,

In the abundance of thy abomination all evils are rise:

But what saiest thou Conscience to thy accusation

that art accused to haue beene halwde vnto Lucar; and spotted with all abomination.

Con. What should I say, nay what would I say in this our naughtie liuing.

Lucar. Good Conscience if thou loue me say nothing.

Clarke. Diligence, suffer her not to stand prating.

Let him put her aside.

Judge. What letter is that in thy bosome Conscience? Diligence reach it hither.

Make as though ye read it.

Conscience



Of the three Ladies of London.

Conscience speake on, let me heare what thou canst say,  
for I know in singlenes thou wilt a truth beforay.

Con. My god Lord I haue no way to excuse my selfe,  
She hath corrupted me by flattery, and her accursed pelfe:  
What neede further triall, with I Conscience am a thousand wittnes,  
I cannot chuse but condemne vs all in liuing amisse.  
Such terror both affright me, that liuing, I wish to die:  
I am afraid there is no sparke left for me of Gods mercie.

Iudge. Conscience where hadst thou this letter?

Con. It was put into my bosome by Lucar:  
Willling me to keepe secret our lasciuious liuing,  
I cannot but condemne vs all in this thing.

Iudge. How now mallepart stand you still in defence or no?  
This letter declares thy guiltie Conscience, how saiest thou is it not for  
Tell me, why standest thou in a maze? speake quicklie:  
Hadst thou the tongue so liberall, and now stand to studie?

Lucar. O Conscience thou hast kild me, by thee I am querthrowne.

Iudge. It is happie that by Conscience thy abomination is knowne,  
wherefore I pronounce iudgement against thee on this wise:  
Thou shalt passe to the place of darkenesse, where thou shalt heare feare=  
full cries.

Weeping, wailing, gnashing of teeth, and torment without end,  
Burning in the lake of fire and brimstone because thou canst not amend:  
wherefore Diligence conuey her hence, throw her downe to the lowest  
hell,

where the infernall sprites and damned ghosts do dwell.

And bring forth Loue.

Exit Lucar and Diligence.

Let Lucar make ready for Loue quickly, and come with Diligence.

Declare the cause Conscience at large, how thou comest so spotted,  
whereby many by thee hath beene greatly infected:

for vnder the colour of Conscience thou deceiuedst many,  
Causing them to defile the temple of God, which is mans bodie:  
A cleane conscience is a sacrifice: Gods owne resting place,  
why wast thou then corrupted so, and spotted on thy face?

Con. When Hospitalitie had his throte cut by Usurie,  
He oppressed me with crueltie, and brought me to beggerie:  
Turning me out of house and home, and in the end,  
my gobone to paie my rent, to him I did send:

So driuen to that extremitie, I haue fallen to that you see,  
Yet after iudgement I hope of Gods mercie.

Iudge. O Conscience, shall cankered quain corrupt thy heart?  
O shall want in this world cause thee to feele euerlasting smart?  
O Conscience what a small time thou hast on earth to liue,  
why dost thou not then, to God all honor giue?

Considering the time is euerlasting that thou shalt liue in blisse,  
If by the life thou rise from death, to iudgement mercie, and forgiveness.



**A pithie and pleasant Comœdie**

**Enter Loue with Diligence.**

**Stand aside Conscience, bring Loue to the barre.**

**What saiest thou to thy deformitie, who was the cause?**

**Loue. Ladie Lucar.**

**Iudge. Did Lucar choke thee so, that thou gauest thy selfe ouer to lust?**

**And did prodigall expences cause thee in Dissimulation to trust?**

**Thou wast pure Loue, and art thou become a monster,**

**Wolstring thy selfe vpon the lasciuiousnes of Lucar?**

**Loue answer for thy selfe, speake in thy defence.**

**Loue. I cannot chuse but yeeld, confounded by Conscience.**

**Iudge. Then iudgement I pronounce on thee, because thou followed  
Lucar,**

**Whereby thou hast solde thy soule, to feele like torment with her,**

**which torments comprehended are in the worme of Conscience,**

**who raging still, shall nere haue end, a plague for thine offence,**

**Care shall be thy comfort, and sorow shall thy life sustaine,**

**thou shalt be dying, yet neuer dead, but pining still in endlesse paine.**

**Diligence, conuey her to Lucar, let that be her reward,**

**Because vnto her cankered corne she gaue her whole regard,**

**But as for Conscience, carrie her to prison,**

**there to remaine vntill the day of generall session:**

**Thus we make an end,**

**knowing that the best of vs all may amend:**

**Which God graunt to his good will and pleasure,**

**That we be not corrupted with the vnsatiate desire of banishing earthlie  
treasure:**

**For Couetousnesse is the cause of wresting mans Conscience,**

**Therefore restraints thy lust, and thou shalt shun the offence.**

**FINIS.**

**Paule Bucke.**



